Vol. XLI OCTOBER, 1909 No. 4

Ecclesiastical Review

A Monthly Publication for the Clergy

Cum Approbatione Superiorum

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PHILADELPHIA, 1305 ARCH STREET

American Ecclesiastical Review

Subscription Price, Three Dollars and Fifty Cents a Year

Subscription Price, Foreign, Fifteen Shillings a Year

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American Ecclesiastical Review

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THE ECCLESIASTICAL REVIEW

FOURTH SERIES.—VOL. XI.—(XLI).—OCTOBER, 1909.—No. 4.

THE CONGREGATION OF SACRED RITES.

The New Apostolic Constitution of the Roman Curia. V.

IN the last paper of the series dealing with the Apostolic Constitution of the Roman Curia[1] the Congregation of the Index was discussed. It is proposed in the present paper to deal with the Congregation of Rites and some other of the disciplinary and legislative departments mentioned in the *Sapienti consilio,* in the order of their relative importance.

ORIGINAL SCOPE.

The original scope of this Congregation is but indicated in the words which the Sovereign Pontiff, Sixtus V, used on the occasion of its institution, and embodied in the Constitution, *Immensa aeterni Dei,* by which he established fifteen Congregations to assist him in the government of the Church. Examining the document dated 22 January, 1587, as it appears in the *Bullarium Romanum,* one perceives that there are two paragraphs devoted to the treatment of the Congregation of S. Rites under the title *Congregatio Quinta pro Sacris Ritibus et Coeremoniis.* In the first of these paragraphs the Sovereign Pontiff lays down that the Church taught by the Holy Ghost makes use of sacred rites and ceremonies in accordance with apostolic tradition, in the administration of the Sacraments, the divine office, and in the public worship of God and His Saints. He tells us that these rites and cere-

[1] See June number of the REVIEW.

monies contain much instruction for Christians as well as a profession of the true faith; that they commend the majesty of sacred things and elevate the minds of the faithful to the contemplation of the most sublime mysteries and inflame their hearts with the fire of devotion. Desiring to increase the piety of the faithful and to promote divine worship, he appoints a special Congregation to supervise these offices. In the next paragraph he declares that he selects five Cardinals, whose chief care is to be as follows: "Ut veteres ritus ubivis locorum, in omnibus Urbis, Orbisque Ecclesiis, etiam in Capella nostra Pontificia, in Missis, divinis Officiis, Sacramentorum administratione, ceterisque ad divinum cultum pertinentibus, a quibusvis personis diligenter observentur, coeremoniae si exoleverint, restituantur, si depravatae fuerint, reformentur, libros de sacris ritibus, et coeremoniis, in primis Pontificale, Rituale, Coeremoniale, prout opus fuerit, reforment et emendent, Officia divina de Sanctis Patronis examinent, et Nobis prius consultis, concedant. Diligentem quoque curam adhibeant circa Sanctorum canonizationem, festorumque dierum celebritatem, ut omnia sibi, et recte, et ex Patrum traditione fiant, et ut Reges, et Principes, eorumque Oratores, aliaeque personae, etiam Ecclesiasticae, ad Urbem, Curiamque Romanamque venientes, pro Sedis Apostolicae dignitate, ac benignitate honorifice more majorum excipiantur cogitationem suscipiant, seduloque provideant. Controversias de praecedentia in processionibus, aut alibi, ceterasque in hujusmodi sacris ritibus, et coeremoniis incedentes difficultates cognoscant, summarie terminent, et componant."

From the foregoing extract it may be understood what duties were assigned to this Congregation, namely, to see that the ancient sacred rites should be everywhere observed in the celebration of the Mass, the administration of the Sacraments, and in everything else pertaining to divine worship; that the ceremonies, if neglected, be restored; if depraved, be corrected. The Congregation should amend books on the sacred rites and ceremonies, especially the Pontifical, Ritual, and Ceremonial; it should examine the divine offices of the Saints

and grant them after consulting with the Roman Pontiff. The Congregation was likewise required to give careful attention to questions relating to the canonization of Saints and the celebration of feast-days, as also to attend to the reception of Kings, Princes, and others coming to the Roman Court. It should summarily terminate and settle controversies concerning precedence in processions and other occasions, as well as solve difficulties incidental to sacred rites and ceremonies.

From this survey of the duties assigned to the Congregation of Sacred Rites and Ceremonies by its founder, two departments of work are apparent, viz., one liturgical, comprising rites and ceremonies in Mass, the Sacraments, Breviary, procession, etc.; the other, relating to the processes of canonization. It is noteworthy that this Congregation established by Sixtus V was soon after divided into two Congregations, one of which was called simply the Congregation of Rites, and the other was called the Congregation of Ceremonies, or the Ceremonial Congregation. Of this latter Congregation mention will be made in a subsequent part of this article, since under the Constitution, *Sapienti consilio*, it forms a Congregation distinct from the Congregation of S. Rites.

SUBSEQUENT CHANGES.

Within the first year of the present Pontificate an important change took place in relation to the Congregation of S. Rites. On 29 January, 1906, Pius X issued the *Motu proprio, Quae in Ecclesiae bonum*, by which the Congregation of Indulgences and Sacred Relics was united to the Congregation of S. Rites, and the Prefect of the former Congregation was made pro-prefect of the latter: "Decernimus et statuimus ut Congregatio Indulgentiis et SS. Reliquiis praeposita cum S. Rituum Congregatione in posterum tempus perpetuo conjungatur, salvis ex integro manentibus sui numeris, officialium et facultatum ratione et forma hucusque servatis." [2] The reason for the union of these two Congregations was, as the Pope de-

[2] Cf. *Anal. Eccl.*, 1904, p. 64.

clared, the affinity and similarity in object, spirit, duties, and method existing between them.

THE CONGREGATION OF S. RITES UNDER THE "SAPIENTI CONSILIO."

When the Sovereign Pontiff determined upon a thorough reorganization of the entire Curia, it became necessary to make another change in the Congregation of S. Rites. The scope of the alteration is to be ascertained from the new Constitution, *Sapienti consilio*. Hitherto it belonged to the Congregation of S. Rites to take cognizance of and to settle questions of precedence in various ecclesiastical functions regarding individuals, Chapters, Religious Orders, etc. Such questions no longer remain within the competence of the Congregation of S. Rites, but are to be determined by the Congregation of the Council, or, when Religious are concerned, by the Congregation for Religious. When however these questions are to be settled by judicial process, it does not belong to either of these Congregations, but to the Roman Rota to conduct proceedings and give a decision, while it remains the duty of these two Congregations respectively to determine whether a cause is to be settled by judicial process or in a disciplinary manner. Again, during the past five years since the union of the Congregation of Indulgences and S. Relics with the Congregation of S. Rites, it belonged to these united Congregations to settle questions relating to Indulgences. But under the new Constitution the subject of Indulgences, not only as far as the doctrine is concerned, but also in relation to all questions concerning the use of Indulgences, pertains exclusively to the Congregation of the Holy Office. The Congregation of Indulgences and S. Rites has ceased to exist, one portion of its functions being now discharged by the Holy Office, the other by the Congregation of S. Rites. At present the province of the Congregation of S. Rites comprises three classes of business, the Liturgy, the Canonization of Saints, and S. Relics.

THE LITURGY.

According to the Constitution, *Sapienti consilio,* "This Sacred Congregation (Cong. of S. Rites) has the right of examining and decreeing all things which relate proximately to the sacred rites and ceremonies of the Latin Church." It is not concerned with the Oriental Rites, since, as has been seen in a previous article, there is united to the Congregation de Propaganda Fide a Congregation for the Affairs of the Oriental Rites, whose duty it is to attend to this branch of business. What questions should be considered as proximately relating to sacred rites and ceremonies in the Latin Church might seem indefinite and uncertain, but what is meant in particular is made clear by the following words of the Constitution: "It is therefore especially its province to watch over the diligent observance of the sacred ritual and ceremonial in the celebration of Mass, in the administration of the Sacraments, in the performance of the divine offices, in short over all that regards the worship of the Latin Church." In particular it belongs to this Congregation to exercise vigilance over all the liturgical books of the Latin Church, the Missal, Ritual, Breviary, etc., while however it must leave to the Holy Office the settlement of doctrinal questions.

In order that it might fulfill its duties with more benefit to the Church, the Sovereign Pontiff has conferred upon the Congregation of S. Rites various faculties. On 7 September, 1903, soon after his accession to the pontifical dignity, Pius X published a long list of these faculties. There were sixty-two, in number, entitled *Facultates Extraordinariae,* which, however, cannot be conceded without the approval of his Holiness. There were eighty other faculties called *Facultates Ordinariae,* conferred upon this Congregation; these may be conceded without any special approval of the Pope. It is however deserving of notice that *some* of these faculties, ordinary and extraordinary, can no longer be granted by the Congregation of S. Rites since they come within the competence of another Congregation, either the Congregation on the Discipline of the Sacraments or the S. C. C. The reason of this limitation

or curtailment of the powers of the Congregation of S. Rites is easily seen. It appertains under the new Constitution to the Congregation of the Sacraments to concede faculties having relation to the Sacraments, e. g. of reserving the Blessed Sacrament in churches and oratories not having this right, or of celebrating Mass in a private oratory, or on shipboard, or an hour before the aurora or after mid-day, of conferring Orders *extra tempora,* etc. On the other hand it now belongs to the Congregation of the Council to give faculties which formerly appertained to the Congregation of S. Rites, e. g. of commuting the divine office for seculars. It is well here to remark that the Holy See has, since the appearance of the *Sapienti consilio,* published *Normae peculiares,* in which are set down the faculties reserved to the Congregation of the Sacraments,[3] as also faculties reserved to the S. C. C.[4] There is, however, a considerable number of faculties still within the exclusive competence of the C. S. R., as may be seen by comparing the catalogue conferred 7 September, 1903,[5] with the faculties just referred to as given to the two other Congregations.[6] If we subtract the latter from the former we have remaining the number of faculties appertaining solely to the Congregation of S. Rites.

THE RIGHT OF CANONIZATION.

Previous to the institution of the Congregation of S. Rites in 1587 the work of making the necessary preparations for the canonization of a saint was performed by the College of Cardinals; since that date it has devolved upon the C. S. R. When it acts in this department, it is called the Extraordinary Congregation. It does not belong to this Congregation to issue the decree of canonization, since this belongs exclusively to the Sovereign Pontiff; nor does the Pope permit the act of

[3] Cf. N. 10, *Acta Apostolicae Sedis,* vol. i, p. 86 ff.

[4] Cf. N. 4 & 5, *A. Ap. S.,* vol. i, pp. 94, 95.

[5] Cf. *Anal. Eccles.,* vol. xii (1904), pp. 123-125.

[6] Cf. *A. Ap. Sed.,* l. c.

beatification to be performed by this Congregation, because this too according to the present discipline of the Church is always performed by the Pope alone. Still this Congregation has a vast amount of work in *preparing* for the acts of beatification and canonization. Careful investigation must be made concerning the practice of heroic sanctity on the part of the servant of God about whose beatification there is question, the miracles performed through his intercession, and in the case of a martyr, concerning the fact of martyrdom as well on the part of the tyrant who inflicted it as on the part of the person who suffered it. When these questions have been satisfactorily answered, another has to be discussed and decided, viz. whether beatification, or if the person has been already beatified, the canonization, can be proceeded with. Meetings of the Congregation have to be held for deliberation upon each of these questions. These meetings are of three kinds. There is first what is called the anti-preparatory meeting, or Congregation, at which the Consultors deliberate under the presidency of the Cardinal relator. Then there is the preparatory Congregation at which the Cardinals and Consultors are present, only the latter, however, giving their vote. Besides, there is afterwards the *general* Congregation, which is attended by the Cardinals and Consultors in the presence of the Sovereign Pontiff himself. At this meeting when the Consultors have given their vote (which on this occasion is done by them standing), they withdraw, and the Cardinals along with the Pope continue the meeting to conclude the deliberations.

THE VENERATION OF RELICS.

Another branch of ecclesiastical business now under the direction of the Congregation of S. Rites is that which concerns Relics. There was a Congregation instituted by Clement IX under the Constitution *In ipsis* (6 July, 1669), and entitled the Congregation on Indulgences and Relics. As far as relics were concerned, the object of the Congregation was to correct and prevent abuses, as also to solve whatever difficulties might be proposed in the matter of sacred relics, with

the provision that the Sovereign Pontiff should be consulted regarding the graver questions: "Romano Pontifice circa graviora difficilioraque consulto." It was to examine and authenticate relics recently found, as likewise to observe moderation in giving the relics of the Saints. If a question of dogma should arise in the discharge of its functions, it was to be transferred for solution to the Holy Office. All these functions in relation to sacred relics are now performed by the Congregation of S. Rites, as is expressly declared in the *Normae peculiares* added to the Constitution *Sapienti consilio*.[7] It may be here remarked that all of the Decrees of the Congregation of Indulgences and Relics from the institution of the Congregation of Indulgences until 1882 were published by Pustet and that this collection was declared by the Holy See to be authentic.

AUTHORITY OF DECREES OF THE CONGREGATION OF S. RITES.

When treating of the Congregation of the Holy Office, a rule was given for determining the authority of its disciplinary decrees.[8] The same rule may be applied to the Congregation of S. Rites. Some of these decrees are manifestly directed to the entire Church—*Decreta Generalia*. These are obligatory upon all. There are others which are answers to particular questions under special circumstances; such are binding only upon those to whom they are directed. There is a third class of decrees, viz. those which are particular in form, but are indicative of a general law already existing. These decrees may be *extensive* interpretations of an existing law, and they require promulgation before they become obligatory. Other decrees of this third class may be *comprehensive* interpretations, i. e. included in the law still in force. If these be evidently so included, they are immediately obligatory upon all without special promulgation. But if the decree be an interpretation of a law about whose existence there has been a solid

[7] Cf. *A. Ap. Sed.*, vol. i, p. 100.

[8] Cf. ECCL. REVIEW, Dec., 1908, pp. 635-638.

doubt, it is probable that such interpretation would require formal promulgation in order to produce an obligation, unless the interpretation be confirmed by several decisions, which confirmation would be equivalent to formal promulgation.

Respecting the decrees of the Congregation of S. Rites it is noteworthy that an authority was conferred upon them altogether peculiar to this Congregation. The following question was proposed: " An decreta a S. R. C. emanata et responsiones quaecunque ab ipsa propositis dubiis scripto formiter editae eandem habeant auctoritatem ac si immediate ab ipso S. Pontifice promanarent, quamvis nulla facta fuerit de iisdem relatio Sanctitati suae? " The response given by the Congregation of S. Rites (23 May, 1846) was *Affirmative.* The Roman Pontiff approved this declaration on 17 July of the same year.[9] Hence the decrees of this Congregation were to be considered quite as binding as if they came from the Sovereign Pontiff immediately, although there was no reference made to him regarding them. It is certain that this privilege attached to the decrees of the Congregation of S. Rites continued until the Constitution *Sapienti consilio* came into effect, 3 November, 1908, because it was never withdrawn, and such is the common opinion of theologians.

Now, however, the decrees of this Congregation are placed upon the same footing as those of the other Congregations, viz. they require the approval of the Roman Pontiff. This seems evident from the words of the Constitution: " Sententiae quaevis, sive gratiae via, sive justitiae, pontificia approbatione indigent, exceptis iis pro quibus eorundem Officiorum, Tribunalium et Congregationum Moderatoribus speciales facultates tributae sint, exceptisque semper sententiis tribunalis sacrae Rotae et Signaturae Apostolicae de ipsorum competentia latis." No exceptions to the necessity of pontifical approval for the decisions of the Roman Curia are admitted but two. One of these relates to decisions made by the Rota and Apostolic Segnatura; the other refers to special faculties conferred upon the

[9] Cf. *Decr. Auth.*, N. 2916, 3023.

Moderators of the Offices, Tribunals, and Congregations. As these are the only exceptions mentioned in the Constitution, we are not warranted in admitting any other, for if there were any special exception to be made in favor of the decrees of the Congregation of Rites, this would be the place to name it. If it be objected that an authority of privilege granted by a Sovereign Pontiff is not to be considered as taken away by a general statement of this kind made by his successor, the answer is given in the words with which the Constitution concludes, " Non obstantibus " etc.[10] Since, therefore, there is no other exception to be admitted but the two just cited, it follows that the privilege formerly possessed by the Congregation of S. Rites exists no longer, so that the same kind of pontifical approval is now required for its decrees as for those of the other Congregations.

FACULTIES FOR GRANTING DISPENSATIONS AND INSIGNIA.

While the Congregation of S. Rites is required to watch over the liturgy of the Church and see that the rites and ceremonies prescribed for Mass, the administration of the Sacraments, and other sacred functions, are carefully observed, it possesses authority to grant dispensations for legitimate reasons. It has likewise power to confer insignia, personal as well as local, temporary or permanent. Each of these faculties can be exercised only within the sphere of business assigned to the Congregation; and in some cases previous permission of the Roman Pontiff must be obtained. It is proper here to add that the jurisdiction of this Congregation has no territorial limits and accordingly extends to countries subject to the Propaganda.

COMMISSIONS SUBSIDIARY TO THE CONGREGATION OF S. RITES.

One of the enactments concerning the Congregation of S. Rites is that to it are united three Commissions, the Liturgical Commission, the Historico-Liturgical Commission, and

[10] Cf. Const.

the Commission for Sacred Music. There are some Commissions appointed by the Sovereign Pontiff which are independent of any of the Roman Congregations, such as the Commission for promoting the study of Sacred Scripture, and the Commission for the Preservation of the Faith in the City of Rome; while there are others which are connected with one of these Congregations. Of the three Commissions just named as united to the Congregation of S. Rites, the Liturgical Commission and the Historico-Liturgical Commission were instituted by Leo XIII; the Commission for Sacred Music was instituted by the present Sovereign Pontiff.

DECREES OF THE CONGREGATION OF S. RITES—WHERE TO BE FOUND.

In concluding this sketch of the Congregation of S. Rites it may be opportune to notice that its decrees were published in three volumes, beginning with 1588, the year after the institution of the Congregation, and reaching to the close of the year 1899. Previous collections of its decrees had been issued by Gardellini and others, but the *Decreta Authentica* in these three volumes were approved by Leo XIII, who ordered that the decrees hitherto published so far as they differed from the *Decreta Authentica* were to be considered abrogated, except those only which possessed the nature of an indult or privilege for particular countries. In the first of the three volumes we have the decrees issued from 1588 to 1705 (N. 1-2162). The second volume contains the decrees from 1706 to 1870 (N. 2163-3232) and the third volume contains the decrees from 1871 to 1899 (N. 3232-4051). Under the same title, *Decreta Authentica*, there are two other volumes published (fourth and fifth). The former consists of a Commentary on the Forty Hours' Devotion along with *Suffragia* and *Adnotationes* upon various decrees of the Congregation; the latter (fifth volume) is a general index of all the decrees issued by the Congregation.

The Ceremonial Congregation.

This Congregation is a branch of the *Congregatio pro Sacris Ritibus et Coeremoniis,* instituted by Sixtus V in 1588. From the Constitution, *Immensa,* quoted in treating of the Congregation of S. Rites, some of the objects to be attained were, "Ut veteres ritus sacri . . . in Capella nostra Pontificia . . . diligenter observentur, coeremoniae si exoleverint, restituantur. . . . Ut Reges, et Principes, eorumque Oratores, aliaeque personae, etiam Ecclesiasticae, ad Urbem, Curiamque Romanam venientes, pro Sedis Apostolicae dignitate, ac benignitate honorifice more majorum excipiantur."

its scope.

Soon after the institution of the Congregation for Sacred Rites and Ceremonies, it was deemed expedient to establish for the purposes just cited a special Congregation, viz. the *Congregatio Coeremonialis.* Accordingly it appertained to this Congregation to see that in the Pontifical Chapel the ancient sacred rites be carefully observed and that the ceremonies so far as they might have fallen into disuse should be restored. Besides, the Congregation should take care that personages of rank, whether of the laity or clergy, coming to Rome should be duly received; for which purpose rules were adopted regarding the manner in which Kings, Princes, Legates, etc. should be presented to the Sovereign Pontiff; and the Secretary of the Congregation or his substitute should conduct the ceremonies at such receptions. This Congregation should also regulate the ceremonies of the sacred functions to be performed by Cardinals outside the Pontifical Court. When the insignia of the cardinalitial dignity are to be conferred upon persons living outside Rome, it belongs to the Ceremonial Congregation through its Secretary to give the necessary instruction to those who are selected to convey and deliver these insignia. The Secretary should also communicate to the newly-created cardinals certain observances to be carried out in the functions of their office. When there is question of

precedence among the cardinals themselves, or among ambassadors who may be sent by civil governments to the Holy See, it belongs to this Congregation to take cognizance of it.

Such has been for many years the scope of the functions appertaining to the Ceremonial Congregation; nor is there any change herein under the new Constitution, *Sapienti consilio,* which expressly states that "this Sacred Congregation retains all the rights hitherto attributed to it." Like the Congregation of S. Rites, it has no territorial limits in its jurisdiction, although, from what has been said, the chief place for the exercise of its authority is the Court of the Sovereign Pontiff.

The Congregation for Extraordinary Ecclesiastical Affairs.

This Congregation may be said to have existed a little over a century. In 1793 Pius VI instituted a Congregation for the Ecclesiastical Affairs of France. In 1805 his successor, Pius VII, extended its sphere of action beyond France and called it the Congregation for Extraordinary Ecclesiastical Affairs; however, on account of the exile of this Pontiff, the Congregation was inactive from 1809 until 1814, when the same Pope reëstablished it under the title, *Congregatio extraordinaria praeposita negotiis ecclesiasticis Orbis Catholici.* The name it has retained under the new Constitution, *Sapienti consilio,* is *Congregatio pro Negotiis Ecclesiasticis Extraordinariis.*

ITS SCOPE HERETOFORE.

At the date of the publication of the new Constitution on the Curia (29 June, 1908) this Congregation had under its jurisdiction Russia and the States of South America, but when the Constitution came into effect, 3 November last, these countries were transferred to the jurisdiction of the Propaganda Congregation. Indeed, all places which are not governed by the Propaganda, or by the other Congregations according to the common law of the Church, were considered as being under the direction of the Congregation of Extraordinary Ecclesias-

tical Affairs, which discharged its functions much in the same manner as the Congregation of Propaganda did for the countries under its authority. But besides this ordinary business, it belonged to the Congregation for Extraordinary Ecclesiastical Affairs to assume whatever special work might be assigned to it by the Sovereign Pontiff, whether this work might properly come under the functions of some other Congregation or not.

ITS PRESENT SCOPE.

It is distinctly laid down in the new Constitution that this Congregation "concerns itself only with those matters which are submitted to its examination by the Supreme Pontiff through the Cardinal Secretary of State." It has therefore a peculiarity by which it is distinguished from the other Congregations, viz. that it has no definite subject-matter of jurisdiction except what may be assigned to it by the Supreme Pontiff for a particular occasion; and this matter is communicated to it through the Cardinal Secretary of State. The kind of business, as the Constitution declares, to be dealt with by this Congregation will generally relate to civil laws and to the pacts to be entered into between the Holy See and the different States. Another peculiarity of this Congregation is that it has no prefect properly so called. If any one examines the lists of members for the various Congregations as given in the new *Acta Apostolicae Sedis* (vol. i, N. 1, pp. 109-129), he will find that each one of these, except the Congregation for Extraordinary Ecclesiastical Affairs, has a prefect, either the Sovereign Pontiff, as in the Congregation of the Holy Office and in the Consistorial Congregation, or some cardinal, as in each of the other Congregations. Indeed it was expressly stated in the new Constitution, *Sapienti consilio,* under the heading, *Congregatio de Disciplina Sacramentorum,* that this Congregation and the others that would follow should each have a cardinal prefect. It might, therefore, be expected that one of the cardinals should be appointed as prefect of this Congrega-

tion. However, in the *Normae peculiares* [11] it is set down that the nature and constitution of this Congregation, as well as the manner of transacting business, remain unchanged. Hence it may be inferred that as heretofore there will be no prefect named, but that the Cardinal Secretary of State will perform the duties of prefect and preside over the deliberations of this Congregation.

The Congregation of Studies.

One of the fifteen Congregations instituted by Sixtus V in the Constitution *Immensa* was entitled *Pro Universitate Studii Romani,* consisting of five cardinals. This Congregation was put in supreme charge of the Roman University and was authorized to summon from any part of the world eminent professors in theology, jurisprudence and the liberal arts to become the teachers of its students. This Congregation was also required to exercise supervision over Colleges of the Greeks, Maronites, and Neophytes, already established in Rome and supported by the liberality of the Roman Pontiffs. The sphere of work assigned to this Congregation was wider still. In the Constitution just referred to, Sixtus recalls the fact that the Apostolic See fostered education in the most celebrated universities, in Paris, Oxford, Bologna, and Salamanca; and then adds that he now commits to the care of this new Congregation the same universities and all other Catholic universities. The manner in which the Pope refers to Oxford, which at the time was fallen away from the Church, is truly pathetic. "Nec ipsam Oxoniensem, quantum in nobis est, deserentes, sed ex intimo animi affectu ad matris gremium, et ad viam salutis revocantes, omnesque intimo cordis affectu et summa benevolentia prosequentes, ac sub nostra et beati Petri Apostolorum Principis protectione iterum suscipientes," etc. It need hardly be said that Oxford University did not correspond with the beneficent designs of the Holy See.

In 1824, Leo XII in the Constitution *Quod divina sapientia*

[11] Cf. *A. Apost. Sed.*, vol. i, p. 100.

appointed a Congregation of Studies to superintend the universities and schools, both public and private in Rome and throughout the Pontifical States. When Pius IX was despoiled of his possessions in 1870, this Congregation was prevented from exercising control over the seats of learning in the papal dominions. It was then that the Congregation of Studies was recalled to its original scope and received supreme control of all the Catholic universities in the world.

CONGREGATION OF STUDIES UNDER THE NEW CONSTITUTION.

The authority of the Congregation of Studies is readily ascertained from the words of the new Constitution. "To this Sacred Congregation is committed the regulation of the studies which are to be gone through in the major athenæums known as Universities or Faculties, which depend on the authority of the Church, including those which are administered by the members of religious societies. It examines and approves new institutions; it grants the faculty for conferring academic degrees, and may confer them itself in the case of men distinguished for special learning." Besides, it belongs to the province of this Congregation to found new universities and faculties; to make the changes of greater moment in those already founded; to take cognizance of grave questions relating to the administration of funds, the appointment of the chief officials, the course of studies, etc. Furthermore, it is set down in the *Normae Peculiares*[12] that whenever a new university or faculty is to be established, this is to be done by Brief, nor can any important change in the university or faculty be otherwise introduced.

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[TO BE CONTINUED.]

[12] Cf. *A. Apost. Sed.*, vol. i, p. 100.

THE COLLECTS OF THE ROMAN OFFICE.

III.

The Metrical Cursus.

HAVING in two previous articles[1] sketched the history of the medieval *Cursus,* I may now turn to the metrical type upon which it was modeled. The metrical *Cursus*, as I have already pointed out, was in use in the third and following centuries. This was the period during which the liturgical formulas of the Latin Church were being fixed, and it is only to be expected that the current style would leave its mark upon these compositions. In studying the metrical *Cursus* I will, therefore, take my examples from the Leonine Sacramentary, which belongs to the fourth century.

The most common type of cadence consists of five syllables arranged thus according to quantity: – ⏑ – – ⩡ = *corde curramus*, or: – ⏑ – – – ⏑ ⩡ = *mo|lesta luctatio*. These types may be altered first by the position of the cesura, and secondly by the division of one or other or both of the long syllables into two short syllables. With regard to the cesura, its position does not affect the type metrically, but it makes a sensible alteration in the rhythm. Thus, the endings *corde curramus* and *conferant vitam* are not identical. The *tempus latens* which Quintilian tells us divides the words of a phrase, occurs after a different syllable in each case, and this alters the rhythm. The character also of the weak syllables varies according to their relation to the accent of the words. Thus in *corde curramus* the third syllable is a sort of anacrusis to the following accent, while the same syllable in *conferant vitam* has the weight belonging to the end of a word, and is, as it were, the last trace of the preceding accent. The fundamental type of the metrical *Cursus* may therefore be divided into two distinct cadences: one with the cesura after the second syllable (and this is the type which occurs most frequently), the other with the cesura after the third syllable.

[1] Eccl. Review, May and October, 1907.

There is a shorter form of cadence employed at minor divisions of the phrase: an iambic bisyllable preceded by a long which is generally the last syllable of a word. Thus – ⏑ ⏤ = *sanctis tuis.*

The three cadences are then as follows:

(a) Ordinary cadence – ⏑, – – ⏤ = *corde curramus.*
(b) Medium " – ⏑ –, – ⏤ = *conferant vitam.*
(c) Short " –, ⏑ ⏤ = *sanctis tuis.*

Almost all the other forms employed in the liturgical prayers are derived from these three by a division of the long syllables into short ones. Such cadences, for instance, as *sŏrtĕ pārtĭcĭpes, nōstră cŭmŭlēntur,* and *făcĕrĕ plācātum,* are metrically equivalent to *a,* while rhythmically they are lighter, and when well arranged they give a spirited movement to a prose composition. It must of course be understood that I am now speaking of only those arrangements of syllables which occur at cadences, that is, at points where a break of some sort is required, or where the logical or grammatical sense calls for a suspension of voice. A cadence is either mediant or final; the final cadence relates to an entire period, the mediant to smaller divisions of the same. The final cadences are naturally the most important, and next in order are those which are directly related to the final cadence either as protasis to apodosis, or by parallelism or antithesis. Thus, for example:

" ut quod ad illorum *pertinet gloriam* nobis *prosit ad veniam.*"

It is to be noted that the *Cursus* consists of at least two words, divided by a cesura; further, that these metrical cadences are supported on two tonic accents, the first of which is the rhythmical arsis, the second the thesis.

The ordinary cadence is employed in final phrases; the medium and short cadences are used (especially in liturgical pieces) for less important divisions, and are relatively less common.

Ordinary Cadence. Type: – ⏑, – – ⏤, cesura after the second syllable. The corresponding medieval cadence is the *Cursus planus.* This form is very sonorous and dignified.

The following table, from Padre de Santi's pamphlet, shows the type and its variants:

Type:	– ⏑, – – ⩵	corde curramus.
Varieties:	– ⏑, – ⏑ ⏑ ⩵	sorte participes.
	– ⏑, ⏑ ⏑ – ⩵	nostra cumulentur.
	⏑ ⏑ ⏑, – – ⩵	facere placatum.
	⏑ ⏑ ⏑, – ⏑ ⏑ ⩵	desideria perficiat.
	⏑ ⏑ ⏑, ⏑ ⏑ – ⩵	capere valeamus.

A few other forms, that are very rare, need not be mentioned here. It is to be remembered that while all cadences can, metrically, be classed under one type, they are rhythmically different, and therefore, according to the medieval manner of judging, are distinct types.

Medium Cadence. Type: – ⏑ –, – ⩵; cesura after the third syllable. The strict type is very rare in both the Leonine and Gelasian Sacramentaries; in its derived form it is more common.

Type:	– ⏑ –, – ⩵	conferant vitam.
Varieties:	– ⏑ –, ⏑ ⏑ ⩵	gratias referat.
	– –, – ⩵	mereantur pacem.
	– –, ⏑ ⏑ ⩵	folvemur meritis.
	– ⏑ ⏑, – ⩵	quo fide pergit.
	⏑ ⏑ –, – ⩵	precibus nostris.
	⏑ ⏑ –, ⏑ ⏑ ⩵	humiliter gerimus.
	– ⏑ ⏑ ⏑ ⏑ ⩵	sollemnia gerimus.
	– ⏑, – ⩵	miserere nostri.
	– ⏑ ⏑ ⏑ ⩵	terrena sapere.
	⏑ ⏑ ⏑, ⏑ ⏑ ⩵	placita meritis.
	⏑ ⏑ ⏑, – ⏑ ⩵	Domine quaesumus.

Short Cadence. Type: –, ⏑ –; cesura after the first syllable. This form is found very frequently at minor divisions of the text, and especially in introductory phrases of collects; v. g. *Praesta nobis, Domine, misericordiam tuam. Tuere, Domine, populum tuum.* It occurs not unfrequently in more

important cadences. The metrical form of this *Cursus* is very restricted.

Type: –,⏑⏑; san|ctis tuis.
Variety: ⏑⏑,⏑⏑ obedien|tia gregis.

The latter is very rare.

So much for the metrical forms which occur in the Collects of the Church Office. It may interest the reader to study the same cadences in the works of St. Leo the Great. Almost any of that eloquent Doctor's sermons may be taken as examples. That from which the second Nocturn of Christmas borrows its lessons is an excellent specimen. It has been analyzed in detail by Padre de Santi in *Il Cursus nella storia letteraria e nella liturgia.*

The medieval *Cursus* was, as I endeavored to show in the earlier article the outcome of the metrical system which obtained during the third and following centuries. It was in reality a return to the accentual principle on which Latin rhythm was originally based. The medieval writer did not *scan* his syllables, he *counted* them; that is to say, he followed the rules not of prosody but of rhythm. Now rhythm is concerned not with quantity, but with accent, or, more correctly, with harmonious movement of sound.

The distinction may be illustrated by the following example: metrically considered, the cadence *cōrdĕ cūrrāmus* has nine beats; rhythmically considered, it has five, two of which are strong: *córde currámus.*

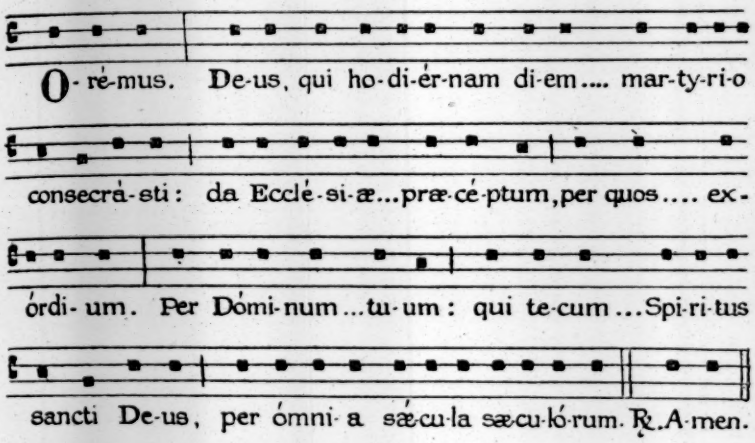
IV.

Tones of the Collects.

It is now time to consider the musical setting of the liturgical prayers, and to inquire into the principle which governs the application of text to melody. The tones appointed for the Collects in "*Cantus Missalis Romani juxta editionem Vaticanam*" are four in number. I give them in the order in which they there stand, with their accompanying rubric.

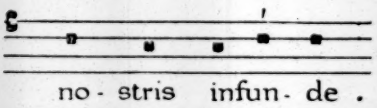
I. This tone is used when the office is of double or semi-double rank, and on Sundays.

Dominus vobiscum. Et cum spiritu tuo on a monotone.

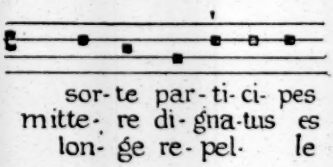

O-rémus. De-us, qui ho-di-érnam di-em.... mar-ty-ri-o
consecrá-sti: da Eccié-si-æ...præ-cé-ptum, per quos.... ex-
órdi-um. Per Dómi-num...tu-um: qui te-cum...Spi-ri-tus
sancti De-us, per ómni-a sæ-cu-la sæ-cu-ló-rum. ℟. A-men.

There are three cadences in the text of the prayer; the melody supposes three such divisions, and accentuates them.

(a) The melody of the first cadence:



This melody is founded on the metrical and rhythmical scheme of the ordinary cadence, *corde curramus* (the medieval *Cursus planus*), to which it is perfectly adapted. It can, however, be equally well fitted to other forms; thus:

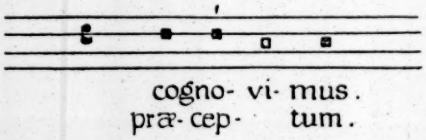


In all cases care must be taken to fit words and music to-

gether in such a way as to bring out the rhythmical signification of the cadence. The following rule may be formulated: The last tonic accent of a phrase must be set to the note marked above as accented, and the three preceding notes of the cadence (*c b a*) must be fitted to the three preceding syllables. This rule applies in every combination of syllables. It will be remarked that when a word with a short penultimate occurs at a *punctum,* an additional note is inserted after the last accent-note. No other note may be inserted in the cadence; thus:

is a faulty adaptation, both because it breaks the rhythm of the cadence by the repetition of the unaccented note, *a*, and because it places the tonic accent on the same subsidiary note of the melody. In fact it certainly destroys both the rhythm and the music of the cadence.

(b) The second cadence, at the *semipunctum,* is marked in the melody simply by a fall of a semitone on the last syllable (or the last but one in the case of a short penultimate). Thus:



(c) The conclusion has no melodic formula; the rhythmical sense is sufficiently brought out by a slight prolongation of the concluding word of the prayer.

It is not unusual to find Collects composed of only two numbers. In such cases, the inflection for the *semipunctum* is omitted, and only that for the *punctum* is employed.

II. *Tonus ferialis.* On feasts of simple rank, on ferias, and in Masses for the Dead the prayer is sung throughout on the same note. The *punctum* and *semipunctum* are marked only by a pause and by a breath being taken.

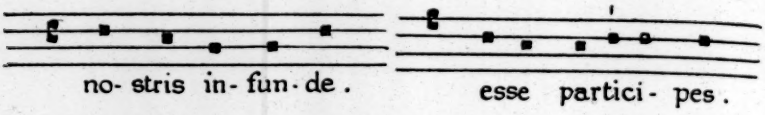
For the prayers of the Asperges, Litanies, Blessing of the ashes, candles, and palms, and such like, the same ferial tone is used, except that at the end of the last prayer, and of its conclusion, a fall of a minor third is made on the last syllable.

III. All the prayers at Mass may be sung to this tone, which has been handed down by an ancient tradition.

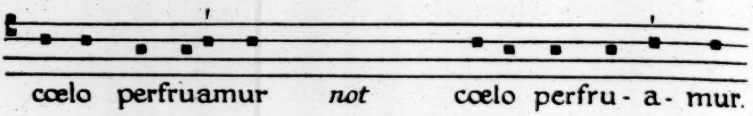
Dominus vobiscum. ℟. Et cum spiritu tuo.
Oremus. Præsta Dómine fidélibus tuis: ut jejuniórum veneránda solémnia, et congrua pietáte susci pi ant, et secúra devotióne percúrrant. Per Dominum... tuum, qui tecum... Spiritus Sancti Deus, per omnia sæcula sæculorum. ℟. Amen.

Where this tone is employed, it should be used also for prayers before Prophecies, and for the solemn prayers of Good Friday, and also whenever a prayer is preceded by the admonition *Flectamus genua.*

It will be noticed that in this form the principal melodic inflection occurs at the final cadence, which is, of course, the most important of all the cadences. The formula is based, like the *punctum* of I, on the ordinary cadence.



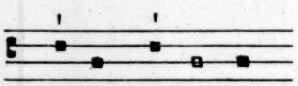
The note *g* of this cadence may not be used for more than *two* syllables. Thus:



IV. The prayers of the Asperges, Blessings, and Litanies may be sung also to the following tone:

Do-mi-nus vo-bis-cum ℟. Et cum spi-ri-tu tu-o.
O-re-mus. Ex-au-di nos, Do-mi-ne sancte, Pa-ter
omni-pot-ens, æ-ter-ne De-us: et mit-te-re.... tu-um
de cœ-lis, qui cu-sto-di-at in hoc ha-bi-ta-cu-lo. Per
Chri-stum Do-mi-num nostrum. ℟. A-men.

This tone has three melodic cadences: (a) at the *punctum*. The melody falls a minor third after the last accented syllable.



(b) At the *semipunctum*. This cadence is precisely the same as the first cadence of I.

(c) At the end. This is the same as (a) above.

The Collect, being a recitative, should be sung freely and naturally. Since, however, the natural is not always easy, especially when the ear has been vitiated by faulty renderings, I may be allowed to conclude these articles with a few practical hints. All may be summed up in one injunction: "Declaim your Collect." A good declamation will insure both rhythmical and musical correctness. In singing the prayers all shouting and voice-straining are carefully to be avoided. As to the movement, it should be neither drawled nor hurried, but should be akin to the pace of deliberate reading. There should be a slight slackening of speed at all cadences: at the first and second cadences only the final *syllable* need be prolonged; at the final cadence the whole of the last *word* should be sung slowly.

When a collect is to be sung, its shape (if I may use the expression) should first be studied, and the places of the inflections mentally noted. These are fixed by punctuation. Without some such preparation, which need occupy only a few seconds, even the best Latinist may inadvertently stumble, and give to the liturgical text a (non) sense never intended by the Church.

Perhaps the reader who has had the patience to follow me so far, may be tempted to accuse me of making much ado about nothing, or, at least, about minutiæ. But is there anything small or insignificant in the service of the Altar? And is not perfection in apparently lesser things the way to proficiency in greater? *Magnus esse vis? A minimo incipe!*

AN ENGLISH BENEDICTINE.

SOME RECENT DEVELOPMENTS IN THEOSOPHY.

THE administration of the *Civiltà Cattolica* at Rome has just brought out a second edition of the first part of Father G. Busnelli's *Manuale di Teosofia,*[1] and in its perusal, as also in considering each new form of the ever persistent and ever more studied religious unbeliefs which unceasingly present themselves to our notice, one is instinctively reminded of our Divine Lord's plenary prevision indicated in the saddening words, "But yet the Son of Man when He cometh shall He find, think you, faith on earth?" Religious aberration and religious revolt have never ceased since His first earthly days, and they press like a flood upon us now. The Church is still leading the patient, contradicted life of its Founder, and the lessons of suffering sink only more deeply with time's deeper flow. In the studiously reckless and daring religious irregularities of these later days, thoughts such as these have an especially profound application; nowhere, however, have they a deeper meaning or a more depressing import than in regard to the present object of our thought, theosophy, whose very title, with its direct insinuation of wisdom in its divinest form, warns us at once of its especially sweeping and audacious character; a sinister portent which further examination only too amply confirms. Pretending, in its own authorized public programs, to include within itself all that was ever desirable in the older creeds, and adding to all, without narrowly rejecting any, a completeness and a perfection which none of them had previously possessed, and thus seeming to exercise that vast synthesizing power so creditable in itself when rightly used and so dear to modern minds, whether it be rightly used or not; and appealing, moreover, as it professes to do, to all that is highest in man or in nature, while claiming, at the same time, a direct intercourse with the world of spirit and a final identity with God Himself,—in all this the new cult offers, upon its first presentation, an outline of religious

[1] *Manuale di Teosofia.* By G. Busnelli, S.J. First Part. Second Edition. Press of the Civiltà Cattolica, Rome. 1909.

thought and feeling especially acceptable to many really superior minds, weary of gross materialism, yet knowing not just where to turn for higher and nobler things, and suffering, most of all, from the lack of apprehending and of practically appreciating the obvious principle that men must have fully competent and fully authorized leaders not less in their eternal, than in their temporal, concerns.

Certainly, the idea of a close approach to God and of an intimate union with Him cannot but at once attract and strongly allure every lofty mind and every true heart; and if this were, in fact, the real base and the real result of theosophy, it would most certainly be both philosophically and theologically right. Philosophy long since recognized the fact that the greatest perfection of which any effect is capable would be found by its return to its cause, while the whole work of Redemption has this one, only object, the return of man to the God from whom he came; and it is in virtue of a tacit acknowledgment of principles such as these that we all have so exulted in Moses' sublime valedictory, " Neither is there any other nation so great that hath gods so nigh them as our God is present to all our petitions." The great Augustine did but speak for humanity when he said that the soul was made for God, and would never rest, until it rested in God.

But, alas! even a slight examination will show that this lofty purity and beauty is very far from being the real mind or heart of theosophy. By that same spirit of pride which has ever proved the ruin of angels and of men, and which always seeks forms of belief legalizing even the most unbridled individual license, the new system covertly seeks to exhalt the creature above the Creator, to free man from every bond, and to authorize him to stand forth, not only as the relative, but also as the absolute lord and master of the universe and of himself. And because this unregulated instinct of absolute personal autonomy is very general amongst men, theosophy, either implicitly or explicitly expressed, has secured a very wide adherence; as is only too conclusively evidenced by the reiterated appearance of such works as Edwin Arnold's *Light of Asia,*

the repeated reference by men such as James to Indian "swamis", to the dream of "Nirvâna" and to the "Vedanta", as well as the wide popularity of the cognate vagaries of Christian Science, Modernism, and Masonry, coupled with the not inconsiderable membership of the theosophical society itself. India, England, and the United States are its favorite homes; but it is now also seeking, and gaining, an entrance into every land and into many hitherto really religious and truly peaceful and happy families. And the menace is real; for, as Father Busnelli very truly points out, though Christianity and Catholicism do not and cannot die, Christians and Catholics can and do die from this loathsome and infectious moral disease. It is invariably noticed that all who subject themselves to its influence soon abandon every regular religious practice. It is, therefore, with the truest conception of highest utility that the author has compressed into the two hundred carefully considered pages of the tense little work before us an exposition and a critique of theosophy which is amply sufficient for all ordinary purposes, while forming, at the same time, a valuable guide for more extended thought and study. Dividing his subject into the philosophy, the exotericism, and the mysticism of theosophy, he deals with each of these both as it is presented by its authors and as it is really related with actual facts.[2]

The philosophy of theosophy—it is only by courtesy that such terms can be used—rejecting the sterner and more objective standards of the West, attempts to adapt to its uses the dreamy and subjective Oriental systems of thought, or rather of imagination, whose character, half philosophical and half religious, may at once be indicated by the words of Max Müller: "In no other religion are we so strongly urged to reflect upon ourselves as we are in Buddhism; although in consequence in no other religion does man recede so far from the truth." And the *finis* of this theosophical expatriation of phil-

[2] This work is in Italian. A valuable English work on the same subject is noticed among the books reviewed in the present number.

osophy, with all its consequent excessively introspective forms and results, is shown by the words of one of its leaders. "It is worth while," says Mr. Leadbeater, a prophet of theosophy, "to study ourselves and our latent faculties, in order to ascertain whether, by developing to a higher degree the potentiality of the observer, it may be possible to exceed the limits thus far obtained by the instruments of observation." Later, it will be seen that in the theosophical system this speculative attempt at deeper human insight is complemented in the practical order by that kind of mysticism which seeks a more extended actual control, by human means, of the vast agencies of nature. And this semi-mystic form of philosophy may be still further understood by noting the more specialized philosophical enemies of theosophy; in doing which we shall not be surprised to find that the theosophist feels a very decided aversion for rigorous positivistic methods; whether these be professedly such, or are only represented by uncompromisingly scientific forms in other systems. Speaking of the ideas of Auguste Comte, the theosophist Cancellieri says, "Its bases are fallacious, because it considers the story of the human race in the less accredited and more absurd light of Biblical interpretation. I believe that I do not err in precisely affirming that the positive philosophy of Comte, which should be the product of free thought, follows instead the forbidden Catholic system according to which nothing of value existed in the world outside of, and antecedent to, the Hebrew religion and its derivatives". Another theosophical critic, Stauroforo, finds that the special defect of all positivistic systems is the merely relative grades of truth which they attain. "What things may be in themselves," he says, "we do not know positively; all our ideas concerning them are limited and relative to ourselves". The final results of his own methods, however, do not seem to be much more absolute; since they culminate in a vague, Buddhistic pantheism, concerning which there is nothing new, except its continued rejection by all serious minds. The whole fabric, therefore, of theosophical philosophy, in its base, its methods, and its results, is of a distinctly Oriental character which can-

not fail to ally it in the minds of all with much that is at present current even in extra-theosophical circles.

Turning, in the second place, to the exoteric doctrines of theosophy, to the general complexus, that is, of theosophic tenets designed indiscriminately for the multitudes,—for it should be known that the system includes also a deeper mysticism intended only for the specially illuminated—we find that the public doctrine consists of a rather vague eclectic ensemble of quasi-theological ideas gathered from every age and clime and from the most unequal sources; its primal religious fount, however, being, like its philosophical origins, distinctly Oriental; being, in fact, the "Great While Lodge of Central Asia", which has never ceased, it seems, even from the earliest ages, to share its wisdom with the world at large by sending its fully initiated and illuminated representatives to every nation. And these accredited ministers are still coming forth, we are told, even in our own day, the present theosophical leaders in the various countries being of their number. But a more important point to be noted here is the undoubted Masonic affiliations of the society attested by its avowed Masonic origin and by many details of its intimate thought and methods of procedure. And as for the matters thus publicly imparted and studied, the general material for the theosophical novice is the same as that examined by the "comparative" study of religions; since theosophy affects to find something of good in all antecedent forms of religious belief. Yet the cult has also its own more definite gospel, which may be considered as constituted by a certain volume with the fleshly suggestive title *Isis Unveiled,* the work of the late notorious Madame Blavatsky, a Russian adventuress and former female pope of theosophy. And right here one should note the suspicious predominance of females in the hegemony of theosophy. Returning, however, to this fifth gospel of the Papissa Blavatsky, we are told that the wonderful manner of its composition—many pages having been written by invisible hands at night—is one of its great titles to deep consideration; another still more peremptory being the fact that the real

authors were the Madame's "Older Brothers", whose ordinary home is somewhere in the Himalayan heights, whose office is that of supreme teachers of mankind, and whose method of communication with New York, where this wondrous work was written, is a kind of psychological telegraphy, to whose messages, it seems, the Madame was almost constantly listening. Complete bodily translation is, nevertheless, a very easy matter for the theosophically initiated, who have only to quietly dissolve themselves into fine dust, control the proper air currents, attain the desired locality, and as quietly reassemble and reconstruct their discrete anatomy. And one, at least, of the lady's *frères aînés* must have used some such means, for he accompanied her wherever she went, aiding her in her administration, and also, no doubt, in the composition of the wonderful book of which we were speaking; the only really unpleasant feature of the case being that he never grew older, while the Madame did. This ungentlemanly spook may, it is true, have possessed a firmer texture than theosophical literature allows him; and in any case it would doubtless be well to await further and more reliable information, before passing any judgment favorable or unfavorable upon him. But be that as it may, the gospel of theosophy is certainly such as might have been expected from its antecedents; and we may summarize and supplement its contents by saying that they include many vaguely reverent and altruistic ideas, such as the specious, Freemasonic formula, "The unity of faiths that love God and serve man", the God here spoken of being, however, explicitly non-personal, and one in whom spirit is never dissociated from matter; a God, moreover, whom men are to acknowledge with a religion in which the divinity of Christ and other similarly fundamental dogmas may be affirmed or denied with equal consistency and profit. We are assured that "no man in becoming a theosophist need cease to be a Christian, a Buddhist, a Hindu; he will but acquire a deeper insight into his own faith, a firmer hold on its spiritual truths, a broader understanding of its sacred teachings."[3] In fact,

[3] *The Ancient Wisdom*, by Annie Besant, p. 4.

we are told that the religion one is born in is the best for him, until he can appreciate theosophy. In the less specialized religious aspect, therefore, in which theosophy presents itself to the general public, it is one of the pioneers in that favorite modern dreamily egotistic and patronizing toleration which affects to reconcile all systems, even those which are mutually self-excluding, by calmly assuming to be above them all, and to recognize in each a partial and merely tentative expression of its own plenary truth.

Lest, however, anyone should make the assuredly natural mistake of supposing that Christianity, and especially Catholicism, was really included in this benign and otherwise universal benevolence of theosophy, we should enter its third and innermost sanctum of deeper profession, and note such words as those spoken concerning it by the *Masonic World* of January, 1880. "The society is in exact opposition to all positive religions and especially to Christianity, which it considers most pernicious." And the lady theologian of the cult, in speaking of the exterior ceremonies essential in the Christian religion, is, as might have been expected, much more venomous and explicit. "Christianity is pure heathenism, and Catholicism, with its fetish-worshiping, is far worse and more pernicious than Hinduism in its most idolatrous aspects."[4] Anna Besant, of Besant-Bradlaugh notoriety, who, like her predecessor, quickly deserted her lawful husband, and, like her, also, afterwards led a very picturesque life in many lands, finally succeeding to the post of lady leader of theosophy in the office of President-General, casts, it is true, a kind of pitying glance upon the fallen state of Christianity, and deigns to suggest some measures for its restoration. We may be pardoned for maintaining a very decided reserve concerning the good-will which Mrs. Besant exhibits towards that Christianity, whose every decency she flouted; nevertheless, we give her words for what they are worth. Esotericism, she says, "is that which more than anything else, is necessary for Chris-

[4] Blavatsky, *Isis Unveiled*, II, 80.

tianity, since it is precisely through the lack of wisdom that the flower of Christianity is perishing. If the esoteric teachings can be re-established and can attract fervent and patient students, even its hidden aspects would ere long be renewed. The disciples of the minor mysteries would become candidates for the greater, and with the re-acquisition of wisdom, its teaching would again have authority. And indeed the need is great ".[5]

But alas! the mysterious remedy thus cantingly prescribed has been tested only too often by many of the weakly deceived, and the results—strikingly like to those of Modernism and of Masonry—of this infusion of combined rationalism and gnostico-buddhistic pantheism are found to be that " those who have favored theosophy bring about in themselves the slow death of Catholicism and of Christianity, and finally sink into the depths of incredulity, irreligion and magic ".[6] And again (p. 49) : " The theosophists finish by laying aside every act of religion and by denying Catholicism ". The theosophists themselves, in giving a reason for their occultism, say that the inner knowledge is perilous and hurtful to the many. And we can add that its disastrous effects are not confined to the soul; for theosophy has its magical practices, and practices of this kind have always proved to be extremely injurious. Of them, considered in general, Eliphas Levi says, " Experience of theurgy and of necromancy, so much affected by theosophists, is always deplorable to those who expose themselves thereto. When one has once placed his foot on the threshold of the other world, death is inevitable, and almost always in some strange and terrible manner. Vertigo is the commencement; catalepsy and insanity give the finishing strokes. They think that they see the spirits, and Satan, that is, the spirit of error, transfigures himself for them into an angel of light. These are the successors of the Cain-descended race of India.

[5] This passage was translated from an Italian version; a fairly diligent search failing to secure the original.

[6] Busnelli, p. 123.

Warning enlightens them no longer, and they perish, because they wish to do so ". And such, indeed, must be the only possible results, since in all the elaborate treatises of theosophy there is not one page of man's duty to his God; the God of theosophy being man himself. All, therefore, who weigh these matters at all carefully must subscribe to Father Busnelli's synthetic denunciation of theosophy as couched in the following words: " Theosophy is not a religion . . . it is the science and the system of irreligion ". And again, " Theosophy in its aspect as a method, is dogmatism; on the religious side, it is irreligion; as a philosophy, it is fantastic, and is an illusion ".

Nevertheless, it is in the disordered exaggerations of these esoteric and mystical aspects that theosophy finds its intensest interest. In them, it addresses itself to the ultimate perfection of its more privileged members through their substantial identification with the divinity; the principal means of this elevation being the penetration of the farther world and a hitherto unheard-of control of natural forces; the deepest eagerness of all being concentrated precisely upon this supposed establishment of a forbidden intercourse with the preternatural world under the guise of an advanced, yet wholly natural, mastery of merely natural agencies.

The certainly mysterious *raison d'être* of these modern hidden aspects may be learned from Mrs. Anna Besant, theosophy's present highpriestess, who says that in the antediluvian epoch, when the reserved and special parts of religious knowledge had become too well known, " the result was that men became gigantic in knowledge, but also equally so in evil, until the earth groaned under the weight of oppression, and the cry of goaded humanity resounded through the world. Then there came the destruction of Atlantis, the submersion of that vast continent in the waters of the ocean ". And it is to prevent the recurrence of such catastrophes that theosophy must keep its higher knowledge and its higher power in the possession of the privileged few.

The general scope of this " wisdom ", its *objectum materiale*, so to speak, is outlined for us with all proper vagueness by the

same authority. We are told that it includes the constitution of nature, the explanation of hidden laws, the illustration of occult processes, the knowledge of which gives one power over nature's laws, and renders its possessor capable of directing these energies to certain definite ends, after the manner of a chemist in his laboratory.

The actual processes adopted by the theosophists to this double end would scarcely be credible, were they not set forth in the authoritative manuals of the society. We shall only say here that they may safely be said to range from the most dangerous and damnable forms of diabolic coöperation to the unspeakably ridiculous trifles of mysteriously ringing bells, quasi-Masonic forms of initiation, the instant transportation of letters, and the similarly rapid manufacture of cigarettes, etc., etc., into the details of which we can by no means enter.

In strong, living contrast with this nightmare of subjectively fantastic and objectively diabolical clairvoyance, representing all that is most perilous and most ridiculous in modern religious thought, Father Busnelli gives a brief yet comprehensive and fundamentally instructive résumé of those parts of Christian faith and practice which might be supposed to bear some analogy to the hidden elements of theosophy, such as the secret explanation of parables to the apostles and disciples, the only gradual imparting of the higher dogmas to catechumens, and the "Disciplina Arcani", all of which theosophists *de facto* allege as precedents for their own cabalistic esotericism. In the author's clear and consistent treatment of these, there is incidentally given an impressive outline of the true spirit of Christian mysticism, of those higher reaches of faith and piety, of that real approach of man to his Maker, and the real, though mystic, union of the soul with its God; in which the only secure guides are the words and the works of Christ, of His apostles and disciples, and of all those who have since followed in the lofty teaching steadily and authoritatively set forth and interpreted by the One, Infallible Church. And we need not say that a Church that could produce a Saint Francis of Assisi and a Saint Theresa does not need the inspiration or the instruction of a Blavatsky or a Besant.

With the skilful exposition of this important part of his subject, including, by a strange necessity, a consideration of the real spirit of Saint Paul, who has been appropriated by the theosophists as their type and forerunner, and including also a glance into the future of religion and of the Church under the aspects naturally suggested here, the learned author brings to a close the first part of his very timely, well considered, and most useful work; which, it gives us much pleasure to notice, has already received the high commendation of the Holy Father himself.

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THE LITANY OF ST. JOSEPH.

BY a general decree of the Sacred Congregation of Rites, *Urbis et Orbis*—for Rome and the World, our Holy Father, Pope Pius X, on the eve of the Feast of St. Joseph, 18 March, 1909, approved and indulgenced the long-desired Litany of this great Saint. The decree, after recording the special devotion of the Pope to St. Joseph, whose name he received at baptism, recites that His Holiness thus gladly responds to the earnest petitions of many bishops and heads of religious orders, and particularly of the Abbot General of the Cistercians, an order which has ever cherished a special veneration for St. Joseph;[1] he wished also to continue the example

[1] Among the many writers who have built up the very rich theology of this devotion the following Doctors of the Church or scholastic and ascetical writers deserve particular mention: St. Ambrose, St. Jerome, St. Augustine, St. Ephrem, St. Chrysostom, St. Cyril of Jerusalem, St. Cyril of Alexandria, St. John Damascene, St. Peter Chrysologus, St. Isidore of Seville, St. Bede the Venerable (Benedictine), St. Anselm, St. Bernard (Cistercian), St. Hugh of Victor, Blessed Albert the Great, St. Thomas Aquinas (Dominican), St. Bonaventure (Franciscan), Ludolf the Saxon (Carthusian), St. Gertrude the Great, St. Brigitta of Sweden, Cardinal Peter d'Ailly, John Gerson, Pelbart von Temesvar, O.S.F., John Trithemius, Isidore de Isolanis, O.S.D., St. Bernardine of Siena, St. Teresa (Carmelite), Suarez (S.J). (See the splendidly illustrated, learned, and exhaustive work of Joseph Seitz, *Die Verehrung der hl. Joseph.* Herder. 1908.)

set by his predecessors, Pius IX and Leo XIII, the former having in 1870 solemnly proclaimed St. Joseph the *Protector of the Catholic Church,* and the latter having made his feast of 19 March one of the solemn feasts of the year, in 1883, and extended to the whole Church the feast of the *Holy Family* in 1896. Lastly, in order that the faithful may studiously imitate the great virtues of the Foster-father and Guardian of the Family of Nazareth and implore his powerful assistance in these troublous times, the Pope has, after mature examination by the Sacred Congregation, approved this Litany of St. Joseph, and granted that it be inserted in the official liturgical books, and that it be recited and chanted throughout the whole Church; moreover, His Holiness has enriched it with an indulgence of three hundred days to be gained once a day and also applicable to the souls in Purgatory. The decree is duly signed by our own former Delegate Apostolic, Cardinal Martinelli, now the Prefect of the Congregation of Rites.

The Catholic Church has been very sparing in the approval of litanies for universal and public use. The only litanies heretofore approved were four in number: the Litany of All the Saints, with the modified and abridged forms for the dying and the Forty Hours' Devotion; the Litany of the Holy Name of Jesus; the Litany of the Sacred Heart, approved for the whole Church in 1899; and the Loreto Litany of the Blessed Virgin. Besides, we may observe a notable difference in this Litany of St. Joseph, which is not taken from any previously in use, as is the case with the Litany of the Sacred Heart, but was made up by Rome, and in its Latin text has never more than two or three words to each invocation. These invocations, I mean those proper to St. Joseph, are twenty-four in number, whilst the most approved old Litany had but twenty.

There is also in this Litany a logical division, which it would be somewhat difficult to find in the two Litanies of our Lord and in the one of the Blessed Virgin. And it is this feature of the Litany of St. Joseph that I shall endeavor to bring out in the following notes.

It is easily noticed that there are three clearly-defined divi-

sions in the twenty-four invocations of the Litany proper. The first seven invocations have reference to the prerogatives or privileges of St. Joseph—what God made him. The next six invocations rehearse his eminent virtues—what he made himself. And the last eleven invocations tell us the claims he has to our devotion—what he is, or ought to be, to us.

I. PRIVILEGES OF ST. JOSEPH—WHAT GOD MADE HIM.

(1) *Proles David inclyta—Illustrious scion of David:* The two genealogies of our Saviour (Matt. 1:1-17; Luke 3:23-38) show the historical truth of this title of St. Joseph, which was confirmed by Heaven in the words of the Angel Gabriel to Mary, "And the Lord God shall give unto Him (her Son) the throne of David, His Father" (Luke 1:32), and in the words of the Angel to Joseph himself, "Joseph, son of David, fear not, etc." (Matt. 1:20). This same privilege he has in common with Mary and Jesus: "The Angel Gabriel was sent . . . to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary" (Luke 1:27); and "Joseph also went . . . to the city of David, which is called Bethlehem, because he was of the house and family of David, to be enrolled with Mary his espoused wife" (Luke 2:4). About our Saviour the Gospel has this: "But He [Jesus] said to them: How say they that Christ is the son of David?" (Luke 20:41). Bartimeus, the blind man, "when he had heard it was Jesus of Nazareth, began to cry out and say: 'Jesus, Son of David, have mercy on me'" (Mark 10:47). And the multitudes at His entry into Jerusalem "cried saying: 'Hosanna to the Son of David!'" (Matt. 21:9).

(2) *Lumen Patriarcharum—Light of Patriarchs:* In his own person were accomplished, more perfectly than in the Apostles, these words of our Saviour, "Many prophets and kings have desired to see the things that you see, and have not seen them: and to hear the things that you hear, and have not heard them" (Luke 10:24); in this spirit the Church has her priests to say in the *Preparatio ad Missam* the beautiful

prayer to St. Joseph: "O blessed man, St. Joseph, to whom it was given not only to see and hear the Saviour God, 'Whom so many kings have desired to see and did not see, and to hear and did not hear,' but to carry and kiss and keep and protect!" (St. Bernard).

(3) *Dei Genitricis sponse—Spouse of the Mother of God:* "The Angel of the Lord appeared to him [Joseph] in his sleep, saying: 'Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived of her is of the Holy Ghost" (Matt. 1:20; etc.).

(4) *Custos pudice Virginis—Chaste guardian of the Virgin Mary:* "And Joseph rising up from sleep, did as the Angel of the Lord commanded him, and took unto him his wife: and he knew her not, till she brought forth her First-born Son" (Matt. 1:24-25). This invocation was a favorite one of Ven. M. Olier, who has it among others in his prayer in the form of a litany, "*Ave Joseph,*" etc. The prayer most explicit on the virginal purity of Joseph is the following, enriched with an indulgence of one hundred days to be gained twice a day, by Pius X, 26 November, 1906. "O Joseph, virgin father of Jesus, most pure Spouse of the Virgin Mary, pray every day for us to that same Jesus, the Son of God, that strengthened by the weapons of His grace, and faithfully fighting in this life, we may be crowned by Him in death."

(5) *Filii Dei nutritie—Foster-father of the Son of God:* How faithfully he discharged this glorious duty, the Gospel tells us: at Bethlehem, "And they [the shepherds] found Mary, and Joseph, and the Infant lying in the manger" (Luke 2:16); at the presentation in the Temple, "His father and Mother were wondering at those things which were spoken of Him" (Luke 2:33); as to the flight to Egypt, "After they [the Magi] were departed, behold an Angel of the Lord appeared in sleep to Joseph, saying: 'Arise, and take the Child and His Mother, and fly into Egypt, and be there until I shall tell thee'" (Matt. 2:13); and later, "When Herod was dead, behold an Angel of the Lord appeared in sleep to Joseph in Egypt, saying: 'Arise, and take the Child and His Mother,

and go into the land of Israel'" (Matt. 2:19-20). His solicitude was once more shown when the twelve-year old Jesus was lost for three days: "Son, why hast Thou done so to us? Behold Thy father and I have sought Thee sorrowing" (Luke 3:48). Lastly, from the Gospel parallel, "Son of God" and "Son of Joseph"—there is no more beautiful title, except of course that of "Mother of God": "A voice came from heaven [at the Baptism of Jesus]: 'Thou art *My Beloved Son;* in Thee I am well pleased. And Jesus Himself was beginning about the age of thirty years, being (as it was supposed) *the son of Joseph*" (Luke 3:22-23). This invocation was a favorite one of Ven. Olier.

(6) *Christi defensor sedule—Watchful defender of Christ:* especially from the fury of Herod: "For, it will come to pass that Herod will seek the Child to destroy Him." "For they are dead that sought the life of the Child," said the Angel to St. Joseph (Matt. 2:13 and 20).

(7) *Almae Familiae præses—Head of the Holy Family:* Like all the preceding, this seventh and last prerogative of St. Joseph has its foundation in the Gospel itself; for, first, St. Joseph divides with Mary the right of naming the Child, as the Angel had commanded them both to do (Luke 1:31, and Matt. 1:21) in identical terms, "And thou shalt call His name Jesus": this was carried out at the Circumcision of our Saviour, "His name was called Jesus" (Luke 2:21), or, as St. Matthew (1:25) puts it, "And he [Joseph] called His name Jesus". Next, St. Joseph is shown to us as the head of the house of Nazareth: "And He [Jesus] went down with them, and came to Nazareth, and was subject to them" (Luke 2:51).

II. VIRTUES OF ST. JOSEPH—WHAT HE MADE HIMSELF.

In this second part of the Litany there are six invocations, corresponding to as many virtues, viz.: justice, chastity, prudence, fortitude, obedience, and fidelity.

(8) *Joseph justissime—St. Joseph, most just:* "Joseph, her [Mary's] husband, being a just man" (Matt. 1:19).

(9) *Joseph castissime—St. Joseph, most chaste:* (See above, fourth invocation).

(10) *Joseph prudentissime—St. Joseph, most prudent:* "She [Mary] was found with Child, of the Holy Ghost: whereupon Joseph, her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately" (Matt. 1: 18-19).

(11) *Joseph fortissime—St. Joseph, most valiant:* "Who [Joseph] arose, and took the Child and His Mother, by night, and retired into Egypt; and He was there until the death of Herod." "Who arose, and took the Child and His Mother, and came into the land of Israel" (Matt. 2: 14 and 21).

(12) *Joseph obedientissime — St. Joseph, most obedient:* This was another favorite invocation of Ven. Olier, and all the holy writers have pointed out the promptness and punctuality of the perfect obedience of our Saint: "Arise, and take the Child and His Mother, and fly into Egypt"; "Who arose, and took the Child and His Mother, by night, and retired into Egypt" (Matt. 2: 13-14).

(13) *Joseph fidelissime—St. Joseph, most faithful:* as spouse of Mary and father of Jesus (see third, fourth, and fifth invocations).

III. St. Joseph's Claim to our Devotion.

(14) *Speculum patientiae—Mirror of patience:* especially in his exile to Egypt.

(15) *Amator paupertatis—Lover of poverty:* at Bethlehem, in Egypt, at Nazareth. Again a favorite invocation of Ven. Olier.

(16) *Exemplar opificum—Model of workmen:* "Is not this the carpenter's Son?" "Is not this the carpenter, the Son of Mary?" (Matt. 13: 55; Mark 6: 3). There is an indulgenced prayer beginning with the words: "Glorious St. Joseph, model of workmen, etc." [2]

(17) *Domesticae vitae decus—Ornament of the domestic*

[2] 300 days' indulgence, once a day. Puis X, 15 March, 1907.

life: See Leo XIII, in his great Encyclicals on the Most Holy Rosary.

(18) *Custos virginum—Guardian of virgins:* Compare with the fourth invocation. This was also a favorite with Ven. Olier. A justly popular prayer, "Virginum custos et pater, S. Joseph," was enriched by Pius IX, in 1877, with one hundred days' indulgence, once a day.

(19) *Familiarum columen—Safeguard of families:* Think of Nazareth.

(20) *Solatium miserorum—Consolation of the poor:* No doubt he remembers Bethlehem, Egypt, Nazareth, and will help those similarly situated. Compare with the fifteenth invocation.

(21) *Spes aegrotantium—Hope of the sick.*

(22) *Patrone morientium—Patron of the dying:* He was assisted in sickness and death by Jesus and Mary, and breathed his last in their arms; hence the patron of a happy death.

(23) *Terror daemonum—Terror of the demons:* This is a sequence of the two preceding invocations.

(24) *Protector Sanctae Ecclesiae—Protector of the Holy Church:* This last title was solemnly given to St. Joseph by Pius IX, on the very feast of his Immaculate Spouse, 8 December, 1870, when the feast of *St. Joseph, Patron of the Catholic Church,* 19 March, was made of the first class, and later (1883) one of the most solemn by Leo XIII; an especial prayer under this title was also prescribed by the latter Pope to be said during the Rosary month.[3]

[3] In the September number of the REVIEW, p. 359, there appeared a *faithful* translation of the Litany of St. Joseph, a requisite condition for gaining the indulgences. It shows that the devotion to St. Joseph, like all our Catholic prayers and devotions, has its foundation in Holy Scripture itself. And in this connexion, it may not be out of place to call the attention of writers and publishers to some mistakes which are unconsciously copied from one book to another, for the lack of verification at the original sources. Instances: In our *official* Manual of Prayers there is still to be found, as the *Oremus* after the Loreto Litany, the *Oremus* of the Angelus Gratiam tuam, instead of *Concede nos famulos* as shown in the official sources, viz: the Roman Ritual or Breviary; the

Next, we have the usual Verse and Response and the proper Prayer: *V. Constituit eum dominum domus suae—The Lord made him master of His house:* this corresponds to the seventh invocation, "Head of the Holy Family"; *R. Et principem omnis possessionis suae—And ruler of all His possessions*: this corresponds to the twenty-fourth invocation "Protector of Holy Church": in accordance with the beautiful words of Pius IX: "It is perfectly fitting that he, who was in this world the Head of the Holy Family of our Saviour, should also be the Protector of the whole Family of God, His Holy Church." The words of this *V.* and *R.* are taken from Psalm 104, v. 21, where the praises of the ancient Joseph, son of Jacob, are rehearsed, particularly the confidence shown him by Pharaoh "in making him the master of his house and the ruler of his kingdom" (Gen. 41: 14), a striking figure of our St. Joseph.

The prayer which concludes the Litany is the collect of the second feast of St. Joseph, the feast of his Patronage, third Sunday after Easter:

Let us pray. O God, who by an ineffable Providence wert pleased to choose the Blessed Joseph to be the Spouse of Thy most holy Mother, grant, we beseech Thee, that as we venerate him as our Protector on earth, we may deserve to have him as Intercessor in heaven: Who livest and reignest for ever and ever. Amen!

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invocation *Mater Boni Consilii* is not yet inserted; the *Sub tuum,* before and after the Litany (why?), has still *necessitatibus nostris,* a *nostris* which a special decree has suppressed, etc. Now, these official mistakes are copied all around, as for instance, in the otherwise excellent little *Inquirer's Guide* of Bishop Canevin: there is the prayer of the Angelus instead of *Concede nos* (page 60); besides, the Litany of the Holy Name ends with "Through Jesus Christ Our Lord" instead of "Who livest and reignest forever and ever" (page 56); etc.

THE LESSON OF RACE-SUICIDE FROM ITS RESULTS IN FRANCE.

THE annals of race-suicide in the United States and in England prove beyond doubt that the evil is on the steady increase in these countries, although its sad effects of enervation and national deterioration have not yet made themselves felt in the alarming degree which is apparent among the French people both in the larger cities and in the country districts. A brief survey of the conditions to-day in France may help us to realize the stringency of the duty imposed upon the clergy, on the grounds of both religion and patriotism, to check the increase of the false doctrines which in the field of social ethics and medical practice foster this appalling evil.

Readers of one of M. René Bazin's latest novels—*La Terre qui meurt*—will recollect with what singular pathos the gifted writer describes a very important phase of the social movement in France. Smitten by the present-day passion for excitement, and attracted by the greater freedom and gayer pleasures of the town, the peasantry in many districts are forsaking their hamlets and villages to take up their abode in populous centres, to their own detriment, moral as well as physical. Rural life is declining, the country-side is being deserted, and, as a result, a more deadly dullness envelops the land. But serious as is this feature in the economic life of France, it is relatively unimportant in comparison with that other evil more widespread in its operation, more fatal in its consequences from which the country has long been suffering,—it is not merely *la terre qui meurt,* it is the nation itself which is slowly but surely dying, and that by the deliberate act of its own children. The recently published vital statistics—those for 1907—reveal the startling fact that in that year there was an absolute decline in the population, the number of deaths exceeding the births by some 20,000, a circumstance without parallel in any other country of Europe. The significance of this disparity is increased by the fact that the death-rate during the year was normal, no epidemic or other disturbing element enhancing the mortality during the period. If anything were calculated

to give pause to Frenchmen, here surely is an event which should urge them to a very searching examen of conscience. The question of "depopulation" forces itself from time to time on public attention. Hitherto the term depopulation was not strictly accurate as there was no actual decline in the number of inhabitants; it was employed to denote the stationariness of the population in contrast with the growth obtaining in almost every other country. Henceforth, it is to be feared, the word may be used with literal exactness. For some years the more serious-minded among Frenchmen, freethinkers as well as Catholics, have been insisting on the gravity of the situation and the need of a remedy, but as yet without any practical result. The state of affairs has become so critical that the Société d'Economie Sociale, an association embracing the *élite* of French economists, deemed it advisable to make this question the especial and only subject of its deliberations at its Congress held last year in Paris. The president of the Congress was M. de Foville, member of the Institute and president of the Académie des Sciences Morales et Politiques, a gentleman of distinguished scientific attainments. In peparing this article the present writer has availed himself freely of the valuable information contained in the addresses delivered and the papers read on that important occasion.

It is a matter of common knowledge that in the last quarter of a century there has been an appreciable decline of the birth-rate throughout Europe generally; in France the shrinkage has been most marked.

Compared with that of some of the other European countries the French birth-rate per 1000 of the population is as follows:

France 20	Norway ... 31	Italy 35	Austria 37
England ... 29	Holland ... 32	Germany ... 36	Hungary ... 40

According to the statistical returns for 1907 the number of families in France with or without children was 11,315,000. Of this total there were 1,804,710 who had no children; 2,966,171 having only one child; 2,601,708 counted two;

1,643,425, three; 987,392, four; 566,768, five; 327,211, six; 182,998, seven; and 179,304 with eight or more children. It thus appears that 16 per cent. of the total number of families have *no* children; 26.21 per cent. have *only one* child; and but 23 per cent. have two children. The average number of children per family is not quite 2.10. The importance of these figures will be apparent when it is remembered that an average of four births to a marriage is regarded as a condition necessary to that steady increase of population which constitutes the numerical strength of a nation. Were we to eliminate the statistics relating to foreign families—there are upwards of a million foreigners—it would be found that the absolute population of France indicates no increase; the returns would also reveal a feebler birth-rate among native French people. Italian, Swiss, German, and Belgian immigrants are especially numerous, and among them the birth-rate is relatively very satisfactory.

Discussing this question in an article published in one of the Paris journals—the *Eclair*—M. Jules Arren gives the following particulars as to the annual number of births per 1000 women, aged between 15 and 50 years, in the undermentioned cities, regard being had to the social situation of the persons concerned:

Districts	Paris	Berlin	Vienna	London
Very rich	34	47	71	63
Rich	53	63	107	87
Very well-to-do	65	96	153	107
Well-to-do	72	114	155	107
Poor	95	129	164	140
Very poor	108	157	200	147
Average	80	102	153	109

From the above table it will be seen that there is a continuous and very notable increase in the birth-rate as we get from the wealthier to the poorer districts in the cities named. The *peur de l'enfant*—to use the expressive phrase of M. René Doumic—is not, however, confined to the aristocracy and higher *bourgeoisie* of the great cities; it also prevails among

the upper classes residing in the towns and rural districts. Of the four European capitals mentioned above, Paris shows the least proportionate number of births whether among the rich, the well-to-do, or the poor.

The gravity of the evil from which France is suffering and the extent to which it permeates the social life of her people, may well be illustrated by some typical examples taken from widely-separated parts of the country. The cases are selected, not because they are special or exceptional, but simply owing to the fact that the authors of the papers in which they are discussed are intimately acquainted with the localities and speak from personal knowledge. Dr. Reumaux, a Catholic physician, resident for many years in Dunkirk, furnishes some very interesting figures with reference to the population of the district. Dunkirk, it may be remarked, is one of the principal towns in the French Flanders, and among the inhabitants of the French Flanders, as among those of the Belgian Flanders, religion still exercises considerable influence on manners and morals. According to the official returns, it is the *arrondissement* of Dunkirk which takes first place, showing the highest birth-rate as contrasted with the mortality—1980 births as against 1000 deaths.

In the town of Dunkirk there has been during the last 30 years an annual average of 33 births for every 1000 inhabitants—a figure far superior to the average for the entire country. An examination of the vital statistics since 1884 reveals, however, a marked decline of recent years in the birth-rate in spite of many circumstances which would lead one to expect the contrary. How serious is the fall will appear from the following figures:

Year	Births	Year	Births
1884	1402	1895	1230
1890	1309	1900	1174

What adds significance to this progressive diminution in the number of births is the circumstance that within the same period the population of the town and the number of mar-

riages increased. In 1884 the population was 36,000; at present it is some 40,000. From 323 marriages in 1884 the number rose to 355 in 1894, and since the latter date the increase has been continuous. There has been a very satisfactory improvement in the public health: while the deaths in 1884 were 1100, of late years they average about 800 annually. We are thus in presence of a situation which seems paradoxical: the population of the town increases, the marriages increase, the mortality diminishes, and yet the number of births steadily declines. Dr. Reumaux tells us that there are many large families in Dunkirk. It is not unusual, he says, to see households in which there are 10, 12, or even more children, and this among every class of society; but these are families in which the traditional beliefs and practices are still held in reverence. I have assisted, adds the doctor, at the birth of more than 3,000 children, and consequently have had frequent opportunity of knowing intimately many heads of families. In the course of my long experience I have almost invariably remarked that where families are numerous the law of God takes precedence—they are numerous because they have faith in the word of Him who has said, *Crescite, multiplicamini et replete terram.* Let, then, the religious beliefs of the people be respected, and marriage regenerated will give us, concludes Dr. Reumaux, a population growing and multiplying in accordance with the ordinary laws of life.

Not less instructive are the details given regarding one of the communes in the department of Charente. The population of Bessé is almost exclusively agricultural, the peasantry being for the most part proprietors of their holdings. The needs of tillage furnish abundant occupation for all the inhabitants; there is, consequently, no emigration from the district. Under such favorable conditions we should expect the birth record to be satisfactory; but here, as elsewhere, the same melancholy story is repeated. The following table shows, by decennial periods, the number of births, marriages, and deaths during the last century:

Period	Births	Marriages	Deaths
1803-1812	104	20	88
1813-1822	130	28	63
1823-1832	84	28	72
1833-1842	86	34	92
1843-1852	83	35	87
1853-1862	83	37	87
1863-1872	93	29	104 (epidemic)
1873-1882	93	36	99
1883-1892	86	23	83
1893-1902	43	30	59
1903-1907	24	16	29

From the above statement it will be seen that during the first thirty years the births in the commune were more numerous than the deaths; for the last seventy years, except for the period 1883-1892, the deaths exceeded the births, the decline in recent years being unusually rapid. There are no returns respecting the population of the commune previous to 1816, but since that date the figures are available for the undermentioned periods:

Year	Population	Year	Population
1816	386	1866	405
1826	418	1876	429
1836	420	1886	380
1846	403	1896	334
1856	414	1906	325

According to the returns for 1906 there are 93 families in the commune: the population being 325, this gives 3½ persons for each household. On the supposition that the father and mother are living in the home, that there are no grandparents, or unmarried relatives (which is, obviously, most improbable), this works out an average of three children for every two families! Although the marriage-rate during the past twenty years has been satisfactory, the decline in births has been constant. Instead of the 130 births for the period 1813-1822, the rate fell to but one-third of that number betweeen 1893 and 1902; that is to say, to 43 only, while the figures for 1903-1906 do not indicate any change for the better. On the score of religion Bessé resembles many another French commune. Though religious practice has much declined during the last

thirty years, the inhabitants show no hostility to the Church; religious indifference is, however, almost universal, and the faith has ceased to exercise its beneficent influence over their minds or conduct. It is hardly necessary to add that the diminution of the birth-rate is to be attributed to the voluntary restriction of offspring.

Creuse is an agricultural department in the central plateau of France. The soil is, in general, poor and yields but a scanty return to reward the toil of the cultivator; as there are few other sources of wealth the inhabitants lead for the most part a struggling existence. One of the principal towns in the department is Aubusson; it ranks second in point of population and importance. From a paper by M. Clément, a barrister residing in the town, I take the following figures which tell their own tale:

Year	Population	Marriages	Births
1861	5500	43	197
1881	6877	40	155
1906	7015	50	138

For every thousand inhabitants the proportion of marriages and deaths was:

In 1861	7.8	marriages	and	35.8	births
In 1881	5.8	"	"	22.8	"
In 1906	7.1	"	"	22.5	"

Between 1861 and 1906 there was a decrease of the birth-rate amounting to 17.3 per 1000 inhabitants: within the same interval the population increased by 1500—an increase due mainly to immigration—there were seven more marriages in 1906 than in 1861, but there were 59 less births. The cause? No other than the cause which explains the decline in the birth-rate almost everywhere throughout the country—voluntary sterility.

If we turn to the south-east we are confronted with the same remarkable phenomenon—*un pays qui meurt.* The department of Isère is one of the richest of south-eastern France; it is both agricultural and industrial, and its inhabitants are

distinguished for more than average intelligence. The public health is very satisfactory; Isère is one of those districts in which during the last twenty years there has been the greatest diminution of the annual mortality. Under normal conditions there should be a steady growth of population; the case is, however, the reverse, as will appear from the following figures, which show that since 1846 there has been a decline of more than 36,000 souls.

Year	Population	Year	Population
1846	598,492	1886	581,680
1866	581,386	1891	572,143
1872	575,784	1896	568,933
1876	581,099	1901	568,693
1881	580,271	1906	562,316

It is admitted that the principle, nay the only cause of the decrease of population is the persistent diminution of the birth-rate. This is amply confirmed by the vital returns since 1846. The following figures are per thousand inhabitants:

Year	Marriages	Births	Deaths
1846	7.13	27.52	22.31
1866	8. 8	25.23	22.55
1876	8.32	26.60	22.93
1901	7.35	19.72	20.35
1906	7.23	18.23	19.81

Contrasting the two periods—1846 and 1906—we find that while the marriage-rate remained nearly stationary, and that the improvement in the public health was measured by a difference of 2.50 per thousand in favor of the year 1906, the population had notwithstanding fallen by upward of 36,000, a decrease which is accounted for by the shortage of the birth-rate—from 27.52 per thousand in 1846 to 18.23 in 1906. The department of Isère has the very unenviable notoriety of having been one of the first to signalize itself in the matter of national suicide. Previous to 1789 the annual birth-rate was between 37 and 39 per thousand; to-day it barely reaches the half of that proportion. Formerly, the spirit of the Christian family reigned almost universally throughout the department and presided over all the acts of social life. At present,

with the cottier as with the artisan and the ordinary worker, individualism holds supreme sway; the family tends to dissolution, undermined as it is by the inordinate desire of comfort, by alcoholism and debauchery, by the spirit of pride and insubordination. Divorce is on the increase; in 1901 there were 100 cases, in 1906 as many as 136, and what is to be extremely regretted, the rupture of the marriage bond does not seem to inspire the slightest repugnance. As might be expected, illicit unions become more and more numerous, public opinion regarding them in a very tolerant spirit.

The family is being disorganized here, as elsewhere, because men no longer take heed of the precepts of the Decalogue. "The Dauphinois of Isère has no children," says M. Helly, the writer of the paper from which I quote, "because he does not wish to have any; and he does not wish to have children because, in his eyes, they constitute a heavy charge and for long years an unremunerative capital; because the day that children are able to support themselves they abandon the parental home. The Dauphinois of Isère violates without the slightest scruple the Divine command, *Increase and multiply and fill the earth.* It is really," adds M. Helly, "the world turned upside down; it is esteemed a dishonor to beget a numerous family. Those parents who do not restrict the number of births are considered no better than fools or imbeciles, and one meets with fathers who hardly dare acknowledge the number of their children. In a word, we assist at the destruction of all our traditions, of all those religious beliefs which are the honor and glory of Christian society, and which still assure the prosperity of people who are neighbors and rivals of France."

A curious illustration of the sad consequences of depopulation was given by Dr. Bertillon, the Director of the Statistical Department of the Paris Municipality, in a paper he read at the Congress of the Society of S. Economy. There are, he stated, 12,500 schools in France which have, so to say, no pupils. The law directs that a school shall be established in every commune where there are twenty children of the school-going age,

and Dr. Bertillon affirms that there are 12,500 communes, or a third of the total number in France, in which this condition does not exist; notwithstanding, school-buildings have been provided and teachers appointed. In a certain number of these schools there are absolutely no children; in others the only pupils in attendance are the children, or nephews or nieces of the teacher; in others there are 15, 10, 5, or fewer still. These buildings cost, for construction alone, at least 10,000 francs each, or a total of 125 millions. Putting the salary of the teacher at 1000 francs annually, this represents a sum of upwards of 12,000,000 a year. There has been accordingly a capital expenditure of 125 millions on unnecessary buildings, to say nothing of the moneys devoted to their furnishing and up-keep, and there is a recurring annual charge of 12,000,000 or 13,000,000 to teachers for doing nothing or next to nothing! So says Dr. Bertillon, and he should know, as he is a member of the official Statistical Committee of Primary Instruction. "This," he tells us, "is the lamentable state to which France is reduced, in consequence of depopulation: it is really terrible; but so it is."

One of the most important communications submitted to last year's Congress was a paper read by M. Henri Bérenger, Senator and Member of the Institute. M. Bérenger dealt ably and exhaustively with a phase of the depopulation question unfamiliar to the general public—the abominable propaganda which in recent years has been actively carried on in favor of Neo-Malthusianism. The anti-social doctrines of Malthus were preached more than a century ago in France without their producing any appreciable influence on public opinion. Since then they have been enunciated from time to time in academic fashion; but of late those teachings have passed from the region of theory into the domain of practical life. Whilst Malthus contemplated solely the economic results flowing from his principles, his modern disciples are more intent on the moral mischief they entail than on the social effects they produce. The Malthusian propaganda is part of an organized attack on morality which is productive

of the very worst consequences. It is largely responsible for the continued diminution of the birth-rate and for the considerable increase each year in the number of abortions. The methods of the school are well known. Its procedure is completely systematized, and, incredible as it may seem, it carries on its operations undisturbed by public authority. This work of demoralization is not the business of a few individuals only: an association has been formed to further this object, and there is reason to suppose that its organizers find their occupation remunerative. Circulars are scattered broadcast, drawing attention to the various publications in which the Neo-Malthusian doctrines are developed. These circulars are sent under cover to addresses throughout France and even to addresses abroad. The prospectuses have most suggestive titles and are accompanied by catalogues descriptive of books in which are indicated in the plainest terms the means to be adopted by those who may be averse from having any offspring. This infamous propaganda is carried on not only among married persons, but likewise among girls of tender age. At the entrance of many of the Paris workshops employing female hands these pernicious brochures are distributed among the young girls; in other important industrial centres, such as Lyons and Roubaix, those solicitous for the maintenance of public morality have, it appears, to complain of similar practices. In these publications the means are minutely set forth by which the "inconveniences" attending misconduct may be averted. Not content with the discrimination of there pernicious booklets, the association has also a monthly organ—*La Génération consciente*,—the title is suggestive of its contents. This periodical is edited by a certain notorious individual named Robin, formerly director of an establishment at Cempuis, near Paris, for the co-education of the sexes—an institution which, on account of the flagrant immorality that prevailed therein, was closed some years ago by police authority. In this review are explained in language of unmistakable directness the revolting doctrines of the Neo-Malthusian school, and lists are given of publications

which treat of the methods advocated by its partisans. "*Ça marche!*" was its glad comment when announcing in its issue of 15 May last, the deficit of 20,000 births in the vital statistics for 1907. This ignominious literature is also sold by midwives; and, to the knowledge of the police, there are apothecaries who provide specifics for the purpose of facilitating abortions and other immoral practices. It is easy to anticipate the results certain to follow from the spread of such detestable teachings. The medical profession is unanimous on this point. M. Bérenger is president of a society whose name sufficiently indicates its object—*La Société contre la licence des rues.* On the part of this association he consulted one of the medical societies of Paris on the prevalence of certain abuses and the means of remedying them. The information furnished by some of its members is highly instructive. Dr. Doléris, a practitioner in one of the Paris hospitals, denounces the growing number of abortions, which within a relatively short period have multiplied ten-fold. The number of cases treated in the Paris Lying-in Hospitals, in the past seven years has gone on increasing from 5 to 10 and then to 16 per cent, and Dr. Doléris attributes the spread of this evil to the modern crusade for the furtherance of Malthusianism. Professor Fournier remarked in the course of a discussion at a meeting of Paris physicians, in June, 1906, that formerly cases of abortion were comparatively rare, and it was difficult to get the guilty party to avow her fault; now, the number of cases increases, and the women who commit this abominable crime acknowledge without the slightest feeling of shame or remorse even several abortions. "*Que voulez-vous?*" they say, "*Je ne pouvais pas augmenter le nombre de mes enfants.*" Or else: "*Je ne suis pas mariée; ce n'était pas possible.*" Additional testimony to the same effect was furnished at the 32nd annual meeting of the Catholic Jurisconsults of France held at Rheims at the close of last October. M. Hubert-Valleroux, a well-known Paris advocate, in an address on this question, quoted Professor Pajot as saying that there are now in France "quite as many abortions as ac-

couchements—that abortion has passed into the habits of the people, and that the practice is regarded as quite natural."

It is perhaps only in France that a propaganda so utterly immoral, so disastrous in its consequences, could be carried on without provoking the interference of the public authorities. The evil grows apace and Government takes no heed. The society of which Mr. Bérenger is president, instituted proceedings against some of the purveyors of Malthusian literature. In the lower courts, the suit was successful and a penalty was imposed. The offenders appealed against the decision, and the Court of Appeal reversed the judgment of the inferior tribunal, allowing the incriminated parties to go scot-free. In some instances civil proceedings were taken by persons to whom these unsavory circulars and brochures had been addressed, and who felt insulted and aggrieved at being singled out for such attentions. A conviction was obtained and damages awarded, but the penalty was so anodyne that it failed to act as a deterrent. Under such discouraging circumstances few people care to expose themselves to the odium, worry, and expense of a private prosecution, and so the mischief continues unabated. No effective steps being taken to check the social scandal, the public become familiarized with it, and, deeming complaint or remonstrance unavailing, resign themselves to what they come to regard as the inevitable. The authorities allege that they do not possess the necessary powers to prevent the circulation of this pornographic literature, and the subject is too trivial to occupy the attention of the legislators of the Palais Bourbon. When, however, we remember the anti-religious sentiments of those whose duty it is to put the law in motion, we must attribute the inaction of the public authorities rather to secret sympathy with, or complete indifference to, the efforts of the criminal propagandists who are working the moral and material ruin of their unfortunate country.

The vital statistics of Belgium are very instructive in so far as they illustrate the extent to which the country has been injuriously affected by the example of her western neighbor.

One-half of Belgium is Flemish in race and in language; the other half is of French origin and speaks French, or Walloon, a dialect derived from it. Influenced no doubt by racial and religious conditions, the birth-rate in the French and Flemish provinces shows a considerable difference. In 1900 the population of Belgium was 6,693,000, of which number 2,575,000 spoke only French, 2,822,000 spoke only Flemish, and some 800,000 spoke both French and Flemish. As is generally known, the religious sentiment has much more vitality among the Flemings than among the Walloons, the latter suffering both morally and religiously from the penetration of French influence, literary and other. This difference is reflected in the disparity between their respective birth-rate. In round numbers there are in Belgium three births for every two deaths. Since 1900 there has been a very notable diminution in the annual number of births; in 1901 the rate per 1000 of the population was 29.42—in 1906 it had fallen as low as 25.73. It is the Walloon provinces which pay the highest tribute to Malthusianism, the province of Hainault, coterminous with the French frontier, showing in this respect the worst record of all. In the Flemish provinces of Antwerp, Limburg, East and West Flanders, the proportion of births was very satisfactory as compared with that of the Walloon country; in Limburg, according to the returns for 1906, the birth-rate per 1000 was 32.6, in West Flanders, 31.6, in Antwerp, 30.3, East Flanders 29.4, while in the Walloon provinces the rate was—for Luxemburg 24, Liege 21.04, Namur 21.06, Hainault 20. Those districts which are most affected by French influence are precisely those in which the birth-rate approximates the French average. Careful students of the Belgian social situation are of opinion that the growing number of marriages and their comparative want of fertility are due in no small degree to the propaganda carried on through the press and otherwise to promote the doctrines of Malthusianism. The peril to population has become so menacing that Cardinal Mercier, the Primate of Belgium, made this question the subject-matter of his Lenten Instruction for the present

year. The facts and figures cited by his Eminence indicating the alarming extent to which the birth-rate has fallen, and the weighty warnings of the distinguished prelate, have created a profound impression, not merely in his own diocese, but throughout the entire kingdom.

The arrest of population in France becomes all the more serious when it is contrasted with the progressive increase in those countries which are her political and commercial rivals. Looking at the question from this point of view, M. de Foville remarked in his opening address to the Congress—"We might resign ourselves to this stagnation if we saw that the numerical development of other nations was also interrupted; but it is the contrary which is true. Never was the human vegetation so crowded on our frontiers. Except among ourselves there is progress everywhere; and nothing is more disturbing to read than the chapter in which M. Levasseur discusses the military and political equilibrium of the European States. Taking into account only the Great Powers—England, Germany, Austria-Hungary, and Italy since its unification—the author shows that the French element constituted 38 per cent of the total under Louis XIV, 25 per cent on the eve of the Revolution, 21 per cent after Waterloo, and only 15 per cent in 1872; twenty years after it was but 12 per cent, while at the present day it is not even 10 per cent." Compared with her powerful rival on the other side of the Vosges, France finds herself at an immense disadvantage—a disadvantage which is being accentuated every succeeding year. "About the middle of the last century," continued M. de Foville, "the territory comprised in the present German Empire had a population equal to the then population of France. In 1875 there was a difference in favor of Germany of six millions—it was as if she had annexed Belgium. In 1908 the difference is 24 millions —39 millions on one side, 63 millions on the other. And if the present rate of growth be maintained, there will be, in the course of twenty years, two Germans for every Frenchman, if indeed by that time," observed M. de Foville, "France is not already eaten up." It is to be noted that in the above

figures no account is taken of the numerous Germans who emigrate, most of whom, if they do not retain their nationality, are constant in their fidelity to the Fatherland. On the other hand, there is no drain by emigration from France; even in her colonies few Frenchmen, save officials, are to be found. The number of births in the German Empire exceeds two millions a year; in France it is not even 800,000. Deducting deaths, Germany gains every year between 800,000 and 900,000 units; in France the excess of births over deaths is a constantly diminishing quantity. In 1902 it was 84,000; in 1903 it was 73,000; in 1904, 57,000; in 1905, 37,000; in 1906 it fell to 27,000. In 1907 the proportion touched even lower than zero—the deaths exceeding the births by some 20,000 — births, 774,000; deaths, 794,000. M. de Foville shows the relative stationariness of the population by the following figures. On the eve of the Franco-German war we were, he said, 38½ millions; immediately after that disastrous struggle we were only 36 millions. In 1876 our population numbered 36.9 millions; in 1886, 38.2; in 1896, 38½, and in 1906, 39¼ millions. "Will there ever be in France," he asked, "40 millions of Frenchmen? I doubt it," he replies, "the more so as our census returns include upwards of a million of foreigners unassimilated. And yet France could easily support a population of 80 millions." Well might this eminent statistician quote the comment of a German professor in reviewing this singular situation: "More coffins than cradles; it is the beginning of the end; *finis Galliae.* Thus are bound to disappear, through their own fault, those peoples who have broken with the fundamental laws of life." In this connexion, it may not be out of place to call attention to the significant fact, that in Alsace-Lorraine the birth-rate has increased since the separation of the provinces from France, a circumstance which is attributed to the more healthy moral and social influences operating on the population.

Considered from the military point of view, the progressive shrinkage of the birth-rate is calculated to inspire the deepest uneasiness among patriotic Frenchmen, who see in it a menace

to the national safety. In his report on the War Budget for 1908, M. Messimy, Deputy for the Seine, uttered a cry of alarm which caused no small emotion throughout France. Estimating the number of conscripts joining the colors in the course of the next 20 years and basing his calculations on the birth returns for the last 20 years, the writer of the report states that considerable reductions are inevitable in the effective strength of the Army, owing to the diminished and still diminishing number of births. For the period 1908-1912 the decrease will, he says, amount to 94 battalions of 500 men each; for the quinquennial period following to 110 battalions, then to 118, and finally, for the period 1923-1928 to 154 battalions, which will necessitate the suppression of five Army Corps. And after having directed the attention of Parliament to the necessity of military reorganization, M. Messimy concludes by remarking: "The Chamber has to examine the most anxious problem and the gravest military question which the country has had to solve since 1870." A few weeks after the publication of M. Messimy's report, came another document of equal importance—the report on the Budget for 1909 prepared by M. Gervais, a Radical deputy of acknowledged ability, who is not open to any suspicion of bias against the present régime. M. Gervais' report not only confirms, but presents in still more sombre colors, his colleague's anticipations respecting the future of the Army. The following table shows its estimated effective strength at the dates indicated:

Average strength	between	1906	and	1907	.....	457,000
"	"	1908	"	1912	.....	410,000
"	"	1913	"	1917	.....	402,000
"	"	1918	"	1922	.....	398,000
"	"	1923	"	1928	.....	380,000

The situation as indicated by the foregoing figures should be reassuring for Germany. The day is evidently remote when France, dependent on her own military resources, will be in a position to venture on that *revanche* she is anxious to inflict on her powerful antagonist.

Whether we regard this question of a declining birth-rate

from a moral, a social, or a political standpoint, we cannot fail to be impressed by its extreme gravity. Many earnest and patriotic Frenchmen, alarmed at the extent of the evil, anxiously inquire how its progress may best be stayed. Various remedies have been suggested, most of them, however, of more than doubtful efficacy. The *Alliance nationale pour l'accroissement de la population française*—its title explains its object—has put forward several proposals which it considers would help very materially to stem depopulation. It recommends that "large families"—a family with three children is entitled to this qualification—should receive official encouragement by the State reserving for them some special favors. In their behalf the burden of military service should be lightened; a money grant should also be awarded them, the amount to be proportionate to the number of their children; they should be given a preference in the disposal of certain public employments; they should be exempted from particular taxes, etc. There are those, again, who think that all will go well if alcoholism be combated, public hygiene promoted, sanitary dwellings provided for the working classes, thrift encouraged, and the social surroundings of the toilers rendered bright and attractive. There are others who maintain that salvation is to be found in that panacea for every economic evil that afflicts modern society—in collectivism—as applied to the socialization of children—a remedy charming in its simplicity, but rather Utopian if considered from the point of view of practical utility. It has even been proposed to levy a special tax on bachelors aged thirty and upwards, 50 per cent to be deducted from inheritances falling to them. The product of this tax should be distributed among married women and widows with many children—and among *filles-mères,* or unmarried mothers! Some of the above suggestions might be found helpful, but they can be no effective or genuine remedy for the evil of depopulation—they might to some small extent minimize the mischief, they could not cure it. The evil springs from a false or perverted conception of conjugal obligations — it will be remedied when saner moral principles

prevail. M. Etienne Lamy, the eminent French Academician, wrote in the *Revue des Deux Mondes,* 1 August, 1901: "La couple de l'ancienne morale avait entendre le commandement—'Croissez et multipliez.' La couple de la nouvelle morale craint d'accroître ses charges avec sa famille, la femme redoute la douleur, et la natalité en France ne suffit plus depuis quelques années à réparer l'œuvre de la mort." M. Clément, a former Vice-President of the Société de l'Économie sociale, says in a treatise on this subject: "Among the principal causes of the depopulation of the country must be placed the abandonment of religious beliefs and practices. There is no need to insist on this point, for the fact is incontestable. It is not in the poorest departments we observe the greatest decline of population, but in the wealthiest and most prosperous—in Burgundy and Normandy. Brittany, on the contrary, has remained fruitful, as also Auvergon and Aveyron and other districts of Central France; they owe their fertility to their preservation of the faith of their fathers and the traditions of the old French families. It is because this faith is forgotten or ignored at the present day that the race decays and perishes." M. René Lavollée, a retired Consul General, expresses similar sentiments: "This problem of depopulation is above all," he observes, "a problem in the moral order. Voluntary sterility is the natural fruit of the materialism in which we live. It is the duty of all those interested in the moral and social uplifting of our country to affirm by an unceasing propaganda the necessity of faith in the divine authority—the basis of paternal authority—the necessity also of faith in another life, and of respect for the eternal Decalogue." M. Helly, the writer of a paper from which I have already quoted, is equally explicit: "We must," he says, "have the courage to go to the bottom of this question, to recognize and proclaim that this evil is deeply rooted in our social system, and that the remedy is only to be found in a radical change of the mind and heart of the nation. The family should be restored, and, for this purpose, France be once more made Christian. Le Play has said so. The Decalogue is the law for nations as it is the law for in-

dividuals. Those peoples who observe the precepts of the Decalogue are prosperous; those who violate them are in decadence; those who repudiate them disappear." Among the speakers at last year's Congress was the Abbé Letourneau, Curé of St. Sulpice. In the course of his address the venerable ecclesiastic remarked: "Let us not make any mistake as to the nature of the evil to which attention is being called; the diminution in the number of births has no other cause than wilful and systematic sterility. If the rich have no children, it is because they do not wish to have any,—they will have children when they wish it—when they have the courage to triumph over the unhealthy seductions to which at present they succumb. The clergy," added the Abbé, "can do something to check this evil, but their task is very delicate."

Writing on this subject some months ago in the *Débats*, M. Paul Leroy-Beaulieu, an economist of European reputation, points out some instructive contrasts. The department, he tells us, which shows the highest natality is Finistère—its birth-rate is 287 for every 1000 inhabitants. Morbihan, the Côtes-du-Nord, La Vendée and Lozère, departments regarded as backward, have a natality much higher than the rest of France. The departments in which the birth-rate is lowest are those most impregnated with the modern spirit, Lot-et-Garonne for example, the department which, though small, has furnished the greatest number of Ministers and men occupying the highest posts under the Third Republic; its neighbor Gers has only 132 births for every 1000 of its population, while Finistère has 287 and Morbihan 255. "When our system of education and our administration shall have succeeded in modernizing these departments now considered 'primitive' or backward, the natality of France will experience a fresh and terrible diminution . . . If since 1871 the rest of France had the same birth-rate and death-rate as Finistère [the most Celtic part of Brittany] the country would have gained 400,000 inhabitants each year—that is to say, it would at the present day have a population of about 53 millions instead of 39; on the other hand, if since 1871 all France

had the birth-rate and death-rate of Lot-et-Garonne she would have lost between 7 and 8 millions, and would now reckon only 31 or 32 millions. And yet, remarks M. Leroy-Beaulieu, it is the mentality of Lot-et-Garonne which our system of public instruction seeks to propagate, and it is the mentality of Finistère it endeavors to destroy. A more insane aberration cannot be imagined. The direction given to public instruction, the utter contempt which all the authorities display for our moral and religious traditions constitute a veritable suicide for France—a suicide which has not even the extenuating circumstance of being slow."

Enough has, I think, been said to show that the depopulation question in France is primarily a problem in the moral order, and that the cure for this admittedly grave evil can only be found in the domain of morals. But under the circumstances which at present obtain in that country—conditions which, unfortunately, seem likely to prevail for yet a long while—is there any probability that a moral remedy, or any remedy, will be applied? The only answer can be a decided negative. What is the undeniable characteristic of the political régime that has existed in France for more than thirty years past? An animosity almost without parallel against the national religion—an animosity which daily manifests itself in systematic and pitiless persecution of everybody and of every institution identified with Catholicism—and M. de Foville said, "To work for the dechristianization of France, is to work indirectly for its depopulation." By means of the laicization of the official primary instruction the enemy has been enabled to gain a complete mastery over the great majority of Frenchmen. In almost every commune the schoolmaster is an undisguised anti-*curé,* and every public school has become a Masonic laboratory where the children of the people are indoctrinated with the spirit of Materialism, of hatred of Christ, of His Church, of His moral teachings, and of all the religious traditions of their country. The objective kept steadily in view during the last thirty years has been to root out the secular Faith of that France which, once

the Eldest Daughter of the Church, is now the only nation in Europe that possesses an avowedly atheistic constitution. Atheism has replaced Catholicism as the basis of the social system, with results known to all men. It is, therefore, vain to expect that any serious attempt will be made to grapple with the depopulation evil. In confirmation of this apparently pessimistic view may be cited a passage in the interesting opening address of M. de Foville, in which the President of the Académie des Sciences Morales et Politiques recounted in detail the history of a special committee which was appointed nearly seven years ago by M. Waldeck-Rousseau to inquire into and report on this most important subject. The Committee was a large one, embracing men of various political and religious views, most of them eminent as doctors, scientists, economists, lawyers, etc. The gentleman appointed to the post of president attended its first meeting, but never subsequently put in an appearance; his place was, however, competently filled by one of the vice-presidents. Two sub-committees were nominated—one to conduct inquiries respecting the annual mortality, the other to investigate the question of the birth-rate. For a time all went well. The meetings were very satisfactorily attended, the members displaying considerable zeal and a patriotic desire to render their labors productive of national benefit. Nor was official encouragement wanting. A mass of really valuable information was collected relating to the question of natality, which was embodied in reports printed at Government expense. A résumé of the Committee's proceedings was forwarded for publication in the newspapers. After a while, however, administrative zeal began to slacken. Meetings of the sub-committees were rarely summoned, reports and papers remained unprinted, owing, it was stated, to want of money, though, as M. de Foville remarked with a touch of irony, the sum needed did not amount to one-half the annual stipend cheerfully voted by the Chamber to each of its own members. Learning that the labors of the Committee could not be continued through lack of funds, one of the members, Dr. Javal, a blind gentleman, generously offered to

defray the printing charges. The representative of the Government was equal to the occasion. While profuse in his thanks to Dr. Javal, he declared that the dignity of the administration would be compromised were he to accept for such a purpose the pecuniary aid of a private person. And so the incident was closed. No more printing was executed for the Committee. Gradually meetings were less and less frequent; at last, they ceased to be convoked. As M. de Foville humorously observed: The situation is this—M. Waldeck-Rousseau's Committee has not been dissolved, it is not dead—it simply remains during these six or seven years in a state of suspended animation. But why, it may be asked, was this important Committee not encouraged by Government to bring its labors to a conclusion? M. de Foville supplies the answer. From the reports and discussions of the Committee it was discovered that considerable unanimity prevailed among its members on certain points brought into prominence in the course of the inquiry. It was found that between the steadily declining birth-rate and the campaign of dechristianization the connexion was very intimate; it was remarked that in those parts of the country where religious traditions were preserved, as in Brittany, the number of births was proportionately highest, and least in those districts which had lapsed into indifference or complete religious torpor; that the license allowed to the theatre, the press, the pictorial art, etc., had increased the general corruption of morals to the detriment of natality; that the divorce evil was an element of disintegration and most injurious to the orderly and natural growth of the family; that in the interests of population the purveyors of pornographic literature should be punished; that the Neo-Malthusian propaganda should be sternly repressed; that the burden of taxation should be more equitably distributed, and that it was advisable to extend pecuniary and other relief to the heads of large families. Anticipating the direction in which the work of the Committee would probably issue, and realizing that its conclusions and recommendations would prove a tacit condemnation of the acts and policy of

the Government, those in authority deemed it expedient to starve the Committee by refusing the necessary funds, and thereby to effectively, though not formally, bring its patriotic labors to a premature close. The narrative is instructive as showing that the highest interests of the nation are of much less consequence in the eyes of the *Bloc* than the maintenance of a régime which is dragging France to moral and material destruction. In its war against Catholicism, in its intense hatred of Religion, it seems to have adopted as its own the motto of Freemasonry: *Périsse la France pourvu que périsse l'Eglise.*

The *Journal Officiel* published recently the number of births, marriages, and deaths for the first six months of the year 1908. Analyzing the returns, Dr. Bertillon describes them as "deplorable," for whilst they reveal a situation less unsatisfactory than that of 1907, they indicate no improvement on the years immediately preceding. The following are the official figures for the first half of 1908:

Marriages	162,495
Births	411,402
Deaths	399,336

During the period the births were in excess of the deaths by 12,966, but as Dr. Bertillon explains, the circumstance affords no grounds for optimism, since this birth-rate is *the lowest on record in France*, except that for 1907. For the first six months of the following years the number of births was as under:

1904	418,479
1905	416,268
1906	416,762
1907	402,745
1908	411,402

The figure for 1908 is higher than that for the corresponding period of 1907 by 8,657; it is lower than that of any other year since the beginning of the century. "It is true," says Dr. Bertillon "that last year there was an excess of

births over deaths; but what is that increase as compared with the annual growth of population in the neighboring countries? Germany gained last year an additional 822,625 inhabitants —more than the entire present population of the three departments of Franche-Comté, augmenting by that number her political and economic forces."

It is needless to insist further on the gravity of the situation disclosed in the preceding pages. Every other country in Europe (Ireland excepted) shows a steady growth of population; France alone remains stationary, and, as we have seen, the latest official returns seem to indicate that, instead of improvement in the near future, we may expect to find a still greater discrepancy between the annual mortality and the annual birth-rate. And what is especially sad and of sinister significance, those entrusted with the responsibilities of government give no thought to a problem which should engage their closest and most serious concerns, not merely the prosperity, but the very existence of the nation. The persistent shrinkage of the birth-rate is mainly due to moral causes; it is then from moral remedies alone that any appreciable amelioration is to be expected. Voluntary sterility is the primary source of depopulation. This violation of the natural and of the divine law is not to be successfully combated by measures based on mere economic expediency. When the teachings of the Gospel are no longer ignored or rejected by the masses of Frenchmen, when Christian morality comes to be cherished as the guide and guardian of conduct, when the sacredness of family life inspires due respect, when, in a word, religion shall exercise her chastening and elevating influence over the hearts and consciences of the men and women of France, then, and then only, may we hope to see in that once Catholic land a more faithful correspondence with the command addressed to our first parents—" Increase and multiply and fill the earth."

T. A. WALSH.

Bruges, Belgium.

THE BLINDNESS OF THE REVEREND DR. GRAY:*

OR

THE FINAL LAW.

CHAPTER XXXV.

UNCLE AND NIECE.

THE New Year dawned, cold and wet and chill. The Christmas snows had disappeared, except here and there in nooks and clefts, for the soft sea-air had come in and hovered above the fleecy drifts and breathed so softly on them that they had not the hardihood to remain longer, but gently melted away and relieved the suffocation of grass and herb that had been pining in the darkness beneath. But the skies were lowering and heavy, and leaning too closely with their weeping burdens on the earth; and the whole landscape and sea vista was tinted in a melancholy grayness of color, that made men sit down and think, rather than stir themselves to work within or without of doors.

Gray was the old Dunkerrin keep against the steel face of the sea; gray were the granite walls without, where they held up their faces to be lashed by wind and wave, gray were the walls within, except where they were blackened with the smoke that crept out from the gipsies' fire and coiled itself round and round the great stone chamber and lingered on the arched roof and left it darkened and grimy with its sooty paint. Gray, too, was the face of the wrinkled hag who bent over the peat and wood fire upon the hearth—gray, with an ashen pallor as of a life that was consuming itself in a fierce struggle of overmastering passion.

The gloomy day wore on to evening, and the deep shades drew down at four o'clock, shutting out all light from that dark chamber except a few feeble rays of twilight that lingered still about the narrow slits that served for windows. The dusky brood of children were still out upon the cliffs playing their noisy games; the old woman gazed musingly but anxiously into the fire; Cora, the ugly gipsy girl, was munching apples in a

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corner, seated on a kitchen table and swinging her legs to some imaginary Romany ditty.

At last the old woman woke up as if from a reverie and without turning round she addressed her granddaughter:

"The little father is late to-night. Dost thou hear any noise of his coming?"

Without moving or making a single sign of interest, the girl went on munching apples, just pausing a little to mumble:

"None. Wouldn't be surprised if he fell into the hands of the engroes and found the darbies on his wrists."

"Why dost thou say such a thing?" cried the old hag with the addition of an oath and an opprobrious name.

"Because his pal or someone else has peached," said the girl, without moving from her place or resenting the insult.

"His pal? Wycherly, dost thou think?" asked the old woman anxiously and turning round to face her hopeful grandchild.

"Yes! or I'm nashkado," said the girl.

The old woman turned back, muttering something and looking steadily at the fire.

A little later on the sound of hoofs was heard, as they crept down the boreen that led to the castle, and the heavy cart jolted over the rough stones, or tore through the bushes and brambles that closed in in wild profusion across the narrow passage. Then the stable door was opened, the animal unharnessed and housed for the night, and Pete came in, calm and unconcerned as usual.

The old woman received him so effusively that he expressed his surprise. She explained the suspicions of his hopeful daughter.

"I didn't know but that you would be in the nashky to-night," she said. "And we—"

"The engro is not kidded yet," said the little father, "that could match a Romany chal."

And lifting up the heavy cover of an iron pot, he flung it with all his strength at his daughter's head. She quietly dodged the missile and, picking up a couple of apples, she passed out into the night that had now fallen, chanting in the most unconcerned manner:

The Romany chi
And the Romany chal,

and calling to the dusky little savages who were playing around the cliffs to come back to their grandbebee.

"She said," said the old granddame, shuffling nearer the fire with the sense of satisfaction of one who has escaped a danger, "that the young master had peached! Can that be true?"

"How could it be true?" said the little father. "I carried my cargo to-night through the midst of the engroes, bade them good-night, and saw it in the wagon, safely consigned. What more?"

"Nothing more," she said. "How is the young master to-night?"

"Better and worse!" said the "little father." "Better because the bleeding has stopped; worse because he is craving for a sight of that girl and she cannot always be there."

"Ha!" cried the old woman with a certain note of exultation in her voice. "She has had enough of the tribe, I wot. And yet," she continued, gazing intently into the red ashes that dropped here and there on the hearth from the blazing logs, "I have a vision; and some day the dark dove will nestle beneath the roof of Rohira."

"Thou art dreaming, little mother," said the filial Pete. "Edward is gone never to return; Dion is lost and never to be found; Jack is a doomed lad. Rohira will pass into the hands of the stranger and the very name of it will be changed and forgotten."

"Pete, you are a fool and no better than a gorgio," said the old woman. "But why didn't you kill Kerins's juggal?"

"Because no drow that was ever brewed could sicken him," said Pete. "And he knows and suspects me, the damned beast. Some day, I fear, he'll fly at me."

"It would be well if dog and man were out of our way," said the old woman. "Cora, the slut, who knows everything, says we're peached upon. It can't be the young master and yet I wouldn't trust him. But Kerins—I have watched him and I have little faith in him."

"No matter," said Pete airily. Nothing but the hangman's noose dangling over his head could disturb him. "We have only one or two journeys more. And then we quit. And grandbebee! We, the tinker-gipsies, have not done so badly after all."

"No!" she said. "We shall be remembered well! Go, call

that hussy and the bebees from the cliff. She's only fit to be a Christian!"

And she spat into the fire with disgust.

It was quite true that Jack Wycherly was better and worse. The violent hemorrhage that had come on in the early hours of St. Stephen's morning had been checked by powerful remedies, but he had been confined to bed and was suffering from great debility. And he was feverish and restless, partly because he foresaw he could not well resume his studies, but principally because he craved and hungered after the presence of the nurse, whose light touch and sympathetic attentions seemed now to have become indispensable to his recovery. She had remained by his bedside all that dreary night, watching, side by side with the old doctor, who was half-distracted with grief and terror, for the cessation of the dangerous symptoms. It was only after breakfast she was allowed to return to her uncle's.

He was in no agreeable mood. Quite ignorant of modern methods of medical skill and science and still more ignorant of the etiquette that now obtains in the profession, he thought there was a certain impropriety in the summoning of a young girl to attend at night the bedside agonies of a young gentleman. Quite unaware of hospital practice, he rather resented the idea of her being summoned to a private patient; and he thought there was a certain want of fitness and delicacy in the whole thing that called for comment on his part.

"I don't know, Annie," he said when he had made some ordinary inquiries about the boy's condition, "what are your ordinary duties, but it seems to me that you have gone as far in this matter as maidenly delicacy will allow."

Annie opened her eyes in amazement.

"I know I want a right good sleep, uncle," she said. "But what in the world has maidenly delicacy to do in the matter? Why, it is my profession."

"Of course, but surely there are distinctions in your profession. There are certain rules or laws," he said, reverting to his old ideas, "binding all professions, and in yours there must be distinctions. I mean you have no right to be called upon to attend patients indiscriminately."

"We acknowledge no distinctions," she replied with a certain

independence that grated upon him. "Our business, our vocation," she went on proudly, "is to save human life and alleviate human suffering. Place, time, circumstances do not concern us."

He was silent for a few moments. He felt he was in the whirl of a revolution that he could neither stop nor stay. Events were crowding down upon him and his old conceptions of inexorable laws and sweeping them away into oblivion.

"But," he said at length, clinging to his old ideas even while he felt them dragged down the tide of change, "there are certain proprieties, Annie—certain minor moralities, that have at all times to be observed. I admit the vast progress and utilities of the science of medicine, but there are tacit rules—little scholia, or consequences, from Christian teaching, that make it undesirable for a young lady—"

"You have never seen an operation, uncle?" she said.

"Never, thank God!" he replied.

"Well, now," she continued, "let me be candid. There are certain shocks in the beginning, certain things that make you shiver, but you get used to everything. And then you begin to understand that in our profession there is only one thing considered—that is, as I have said, to save human life and relieve human suffering."

He saw there was no use in prolonging the argument, so he said testily:

"I don't understand and I'm not going to argue the matter further. But—" he stopped suddenly, as if he dreaded to go too far, for now he felt how powerless he was becoming, how unequal to the unseen forces that seemed to be conspiring from all sides against him. And yet how could he be silent?

"I was about to say," he continued, with an attempt at the old peremptoriness that almost broke down, "that I have to consider my own position, Annie. We are living here among a backward, primitive people, who do not understand modern methods; and after all we must yield to their prejudices. And I fear very much—"

Here he stopped. He could not hurt the feelings of the girl who was everything to him in the world.

"I think I know what you mean, uncle," she said, "and it would be most ungrateful of me to embarrass you in any way. But I think the time has come when the people should be taught

to rise above these prejudices, and there is only one way of teaching them and that is to defy them."

"That cannot be done," he said. "There! we've had enough of the matter, and I don't want, Annie, that anything should come between us now, when my time on earth is so short."

"Don't say that, uncle," she said as the tears started to her eyes. "You have many years before you yet, and, when I have done with these professional studies, I shall come back and nurse you to the end."

He shook his head. And, after a pause, during which she seemed to be debating the prudence of what she was going to say, she said quietly:

"I shall not go to Rohira again!"

But in the late afternoon one of the servants came down to beg of her to go up, if it were only for a few minutes.

"For, oh, miss," said the girl earnestly, as she saw Annie hesitating, "if you could only see the young master and how he turns round and looks every time the door opens and then turns back with the tears in his eyes and a look on him, as if his heart was breaking; an' if you could only hear him, Miss, when he wakes up out of his sleep and looks round and says 'Annie!' 'Annie!' just for all the world, Miss, as if a child were crying for his mother—why, Miss, you'd go to the ind of the world to help him."

"You know, Nellie, that I was up all night and am tired and worn out!"

"Of course, you are, Miss, though you're looking as fresh as a daisy this morning; but sure, Miss, this is only for a few minutes. And the poor doctor, Miss, is heartbroke an' he said to me, 'Nellie,' he said, 'I'm ashamed to be troubling Miss O'Farrell after such a long night, but what am I to do? It is hard to hear Jack calling for her and not to please him.'"

Still she hesitated. She had given a spontaneous promise, although it was exacted by affection, and she was torn by a conflict of feeling such as she had never experienced before. Suddenly she turned around and went straight to her uncle's door.

"The doctor has again sent for me," she said, "and this poor boy is calling piteously for me. I must go!"

"You can please yourself!" he said.

So she went that day and every day until Jack Wycherly

was convalescent. And her uncle never alluded to it again, but she knew that a great gulf had yawned between them. And she was very soon made aware that busy tongues were tampering with her name in the parish; and that her ministrations of mercy were tortured into deep designs of ambition, or at least flagrant violations of that secret code which draws the invisible but impassable line between delicacy and forwardness or, as her uncle would say, the things that are within the law and the things that pass to their own retribution outside its impregnable pale.

CHAPTER XXXVI.

Cora Bewitched.

NOWHERE did these thoughts rankle more deeply, nowhere were these things discussed so savagely as in the cabin of the Duggans. Every event seemed to be leading up to an accumulation of disappointment that was hardly to be borne by such fierce and vindictive spirits; and these disappointments in some mysterious manner appeared to originate in the voluntary or unconscious movements of the priests. Things seemed to have reached a culmination of agony when all preparations were made for the marriage of Kerins to Martha Sullivan, and when under the very eyes of the Duggans vans of furniture were brought from the railway station to embellish the home of the bride. It was bad enough to lose Crossfields just at the time when Kerins' intemperance seemed to make certain his ruin and their acquisition of the farm; and now he had actually swept from the side of Dick Duggan the fairest girl in the parish, whom he had already regarded as his own. His grief and disappointment were so terrible that even the old woman, his mother, was won over to his side; and, although her deep religious feelings would never allow her to take part in any unholy remarks about the priests, she still felt, in that strange instinctive but utterly irrational manner so common amongst the ignorant and uneducated, that they all had a grievance against their clergy. Hence the matter was warmly and angrily discussed about their hearth these dark, winter days, whilst a few fields away Jack Wycherly's life seemed ebbing softly onward towards the unmeasured shores of eternity.

"Fitter for him keep that galivanter of a niece of his at

home," said the old man one night, as they were talking about some altar denunciation of a scandal made the Sunday previous by the old blind pastor. "Begor, because she's his niece she can do what no other girl in the parish dare do. What's sauce for the goose is sauce for the gander, and begor whin he won't spare anyone else he oughtn't spare her."

"If it was a poor man's son or daughter was spittin' blood, I wondher would me fine lady be so ready to spind her nights and days be their side?" said his daughter.

"Faix, you may be sure she wouldn't, nor would he allow her unless she was well paid for it," echoed one of the boys.

"Perhaps she has her eye on the place," said the old man with a certain irony. "Quarer things happen and sure we ought to be glad to see them Prodestans hunted from the counthry and Catholics takin' their place."

"What are you sayin' about Prodestans and Catholics?" said Dick Duggan savagely, as he turned in from the door and his dark face grew more sallow and the stubby black moustache on his upper lip seemed to bristle with anger.

"Nothin', nothin'," said his father. "Only people do be saying that maybe quarer things have happened than she should be at Rohira."

"What 'ud take her there?" said Dick. "Didn't she give the go-bye to Masther Ned and sure this poor dying angashore will never come in for Rohira."

"Maybe she's lookin' afther the ould docthor himself," said his sister. "Sure the wife's sperrit has gone away, banished by the priest to the bottom of the Red Say for as long he wants to hould her there."

There was a burst of sarcastic laughter at this sally, which was interrupted when the latch of the half-door was unceremoniously lifted and Pete the Gipsy came in.

He never used the usual salutations of the country and his presence never boded any good to a household, but he was always welcome because he had all the news of the country on his tongue and had a dry quaint way of communicating it.

He went over coolly to the turf fire and lighted his pipe, merely saying:

"Your par'n, Ma'am!"

Then he sat on the hob and smoked calmly. After a little while the old man said:

"We were just talking of the young master whin you kem in, Pete. How is he?"

"Better because worse!" said the gipsy sententiously.

"Begor, 'twould take your mother to bate that," said the old woman, who hated the whole tribe.

"I mean," said Pete, "that the bleeding is stopped, thanks to his skilful nurse, but the boy is doomed. He cannot get better. He must go abroad."

"I hope he'll take a wife wid him," said Dick Duggan savagely.

"No!" said the gipsy coolly after a pause. "Although he ought; or rather she ought take him, for it was for her sake he got his death-blow!"

This was interesting, so the whole family began to group themselves around the speaker, except Dick Duggan, who kept apart as if the subject did not interest him, but who nevertheless kept eyes and ears open for the narrative.

But Pete was rather leisurely in his movements, at least in his hours of recreation, and only asked curiously:

"Have ye not heard it?"

"Dom your blood," said the old man in a passion, "you know dom well we didn't. You and thim can keep yere sacrets too well, although sometimes the best mended pot will lake."

The allusion to his ordinary trade as a tinker and his extraordinary calling as a smuggler would have raised the hair on an ordinary man. But Pete was not an ordinary man, but an extraordinary gipsy, and he held down his temper with a strong hand.

"True, friend," he said at length and it seemed with some significance, "it is well to be able to keep one's secrets. The spoken word cannot be recalled. But," he added, dashing the ashes from his pipe, "this doesn't concern me and so ye may have it. It is only this. That Ned pursued this young lady, and a very beautiful lady she is, with his attentions; that she rejected them; that he followed her to the city and wanted Master Jack to tell him where he could meet her. Master Jack refused. There were hot words; and hot words generally end only in one way, eh, Dick? and Master Jack got the blow that has sped him on the way to the grave."

"And Masther Ned?"

"Has vanished and is not likely to return again."

"He's not much of a loss," said the old man.

"No-o!" said the gipsy. "He was a good young man, a very good young man; and he had money, a little money, just enough to buy and stock Crossfields."

"Crossfields? What the divil do you mane?" said Dick Duggan, coming over and eyeing the dark face of the gipsy.

"Mean?" said Pete coolly. "I mean that Masther Ned—don't be so angry, Dick, you'll have Crossfields yet—I foretell it!—wanted Kerins to sell out to him. He offered him six hundred, and—Kerins would sell, but then—"

He paused and left them eagerly expectant.

"But then the young lady wouldn't have him and he flung up Crossfields, Rohira, and everything. You'll never hear of him again!"

"Small loss!" said the old woman.

"And a good riddance!" said her husband.

"Certainly in one way," said the gipsy, as if interpreting their thoughts, "for if, as might have happened, Wycherly had secured Crossfields, no power on earth could wrest it from him. When men of his class get hold of such things they hold on like bull-dogs. Now Kerins is different. He has only the grip of a child or a spaniel. Say, *Drop it!* and he lets go. Say, Pass by that girl an' don't let me catch you speaking to her again. And 'tis done!"

"That's not the character he bears," said the old man. "People say he's a black man and he knows how to use his revolver."

Pete shrugged his shoulders and rose up to depart.

"That's because he's never met his match—I mean, the man that would stand up to him and give him one bad fright. If Ned Wycherly had been more lucky, he could as easy get Kerins to clear out of Crossfields as I could smoke a pipe. 'Tis a pity we haven't a gentleman there instead of a skunk. And now I hear he's bringing in the bonniest lass in the parish."

There was silence at these words. He had wrought their tempers up to that point where speech is useless.

"Well, good-night!" he said. "There's enough of us to dance at the wedding."

He received no reply to the salutation, but went out heedlessly into the darkness. He knew well he was followed. The

drawn face, and the gleaming eyes, and the dry lips of Dick Duggan had not escaped his observation, for unto that were all his cunning remarks directed.

He had not gone far when he heard his name called huskily and cautiously. He turned round and waited.

"Did you mane all that ye said, Pete, about the Yank?" came the voice out of the darkness.

"Who's this? Oh, Dick! Did I mean what?"

"All you said about Kerins, damn you. You know well what I mane."

"Oh, never mind," said the gipsy carelessly. "The thing is settled now. It is too late to begin."

"Av I thought—" said Dick gloomily. But he stopped, unable to frame his ideas into words.

"If you thought what?" said Pete encouragingly.

"Av I thought that Martha would have him, I'd think no more of blowing out his brains than I would of shooting a dog."

"That's foolish talk, Dick," said the gipsy. "First and foremost, you have no firearms. Kerins saw after that when he sent the police to search. Second, you would never have the courage to pull the trigger. Third, there's the hangman's noose and 'tis a necktie one doesn't care to wear again. Be said and led by me, Dick Duggan. Leave Kerins alone. And, as for that girl (I saw him walking with her yesterday down in the fields near her father's house) well, there's many another in the parish; and where are you going to bring her? Do you think she's going to wait for you until she is a gray old woman?"

"Pete!" said the dry tongue anxiously.

"Well. I must be off. The old woman will be sulky."

"They do be sayin'," said the dry voice in the darkness, "that ye are all clearin' out soon—out av the ould castle. Couldn't—couldn't the ould woman give the girl somethin'—?"

"You mean to drab her?" said the gipsy.

"Drab? What's 'drab'?" said Dick.

"Why to 'drab' is to poison her. Why, of course, the old woman knows all herbs—"

"I didn't mane that, you gipsy blagard," said Dick. "An' you know I didn't mane it."

"What then did you mean?" said Pete. "We're a lawless lot enough, I suppose, so far as filching a chicken is concerned, but

we have kept our hands from blood. That's only for Christians and Gorgios."

"Begor, perhaps you're right," said Dick, afraid now that he had gone too far, "although that isn't the charackter ye bare. But sure I was only jokin'. I don't care a *thraneen* for Crossfields; and, as for the girl, why, there's as good fish in the say as ever was caught. An' I'm dom glad it is wan of ourselves and not a shoneen like Wycherly that houlds the ould place."

"Exactly," said Pete, moving away. "It only remains now that Kerins should have you as best man. I'll be speaking to him to-morrow or after and I'll tell him how nice and friendly ye all are since ye heard of his marriage."

The reply was lost in the darkness of the night and the distance, but if Pete could smile, and he never did, he would smile at the sudden change in Dick's manner. He only tried to remember every word of their conversation as he went along, and he commanded his daughter to take down certain things on very dirty paper, as mnemonics for future use.

"You have been riling that boy again," said the old woman, as she leaned over the fire.

"No!" said Pete. "But on my honor, as an honest Romany chal, I say 'tis a shame that this juggal should win land and bride so easy."

"What is it to us, little father?" said his mother. "What is it to us? It behooves us to think where we shall pitch our tent next, for I tell you, these black walls choke me and I pine for the wood and the heath and the freedom of the Romany life. But where shall we pitch our tent, that is the question for us, and not whether Dick will cut Kerins' throat or poison his wife that shall be?"

"You are right, bebee," said Pete admiringly, "you are always right. But may not these things, too, help the Romanys onward?"

"How? What to us are the squabbles of these folk? We shall be far from here before these things are settled."

"You are always wise, bebee," said her son. "Could we only get our legs loose from the mantrap now, and enough to take us onward to the Romany camp and out into the fields and mountains again, all would be well."

"Then, why not, little father?" asked the woman querulously.

"Because the little father is more likely to find himself in the nashky," broke in the daughter, Cora. "I will tell ye, but ye will not heed, that the engroes are on the prowl, and they are only waiting to get the leg as well as the foot into the mantrap, before they snap the spring."

The old woman snarled and cursed the girl, who seemed to find a certain delight in foretelling the ruin of her father. But the girl was heedless. It didn't seem to matter much to her.

"Whence have you got your information?" asked her father sternly.

"Pay me and I'll tell you!" she said.

The payment was the swish of his whip across the girl's back. She swore and went out.

"The devil has some information," said the gipsy to his mother. "But, if I can run in two or three bales more, I'll say quit. It's an exciting but uncanny trade. Ah, if that coward, Wycherly, had stood by me, what a fortune we'd have made. I owe a grudge to that girl for refusing him and to Kerins for keeping Crossfields."

"The clouds sank red to-night, little father," she said, "and the planet was a blotch of blood in the sky. I see strange figures moving down there in the valleys, where the logs are burning. There are two coming up towards each other out of the valley. And, look, the light has died out now and there is darkness, but still I see them moving slowly, as if driven on by fate. 'Sh! They approach. They meet. Look! One creeping spark is extinguished. The other moves on, on, on. Who are they?"

The girl, Cora, had come back and seemed to be listening intently.

"Duggan and Kerins, I suppose," he said carelessly, "or Jack Wycherly and his nurse; or the old grandbee and the bride that is to be. Did I tell you that Dick wanted you to brew a love philtre for the girl? Yes! Poor devil! 'Can Jude,' he said, 'brew something for me?' These were his words, 'Can Jude brew something for me?'"

"She can and she shall!" cried the girl, as if she were suddenly bewitched and gone mad. "I'll brew the philtre, yea, even I.

The Romany chi
And the Romany chal
Shall jaw tasaulor
To drab the bawlor,
And dook the gry,
Of the farming rye."

She went out singing and yelling into the night-air.

"The devil has got that girl," Pete said to his mother. "There's something strange the matter with her."

But the old woman hung silent above the fire, only muttering: "The time is come! Let us go! Let us go!".

CHAPTER XXXVII.

A Dread Ordeal.

DURING these sad days in the opening of the New Year, Annie O'Farrell was torn asunder under the agony of conflicting feelings. She had not openly disobeyed her uncle, to whom she was so much indebted, but she knew that he strongly disapproved of her visiting Rohira, and that there was a strain in their relations towards each other that might possibly widen into an open breach. She went every day to see the lad, who was clearly under sentence of death from the dread malady, and every day, as she pulled on her gloves and left her home, she felt she was giving great pain to her benefactor. Yet, she argued, how can I do otherwise? I have adopted a profession, which demands a sacrifice of feelings where the interests of suffering humanity are at stake. Would it not be selfish, nay cruel, to refuse the little help and sympathy I can render? She made up her mind on the matter, and if she ever hesitated, that piteous look of the stricken lad and his piteous cry "Annie!" would instantly strengthen her resolve to do everything in her power to relieve him. The gratitude of the old doctor, too, quaint and strange in his manner, but always a gentleman, was very touching. He said little, but by every sign and gesture he made it clear that he appreciated deeply the solicitude with which this young and accomplished nurse watched over her patient. He could not help noticing, too, how completely differences of religion were kept out of sight. There was but one guiding prin-

ciple—kindness, humanity, charity. One day when Annie was coming into the room unexpectedly, she heard the old man saying:

"Oh, that God had given me such a daughter in my old age!"

She drew back the door gently and retired. But it was enough to prove how deep, if unspoken, was the grateful appreciation of her services in that Protestant household. And yet it was only her strong spirit that helped her to persevere in face of the tacit opposition of her uncle, and the knowledge, conveyed to her in a hundred ways, that "the people were talking about her."

As the days lengthened, Jack Wycherly was able to release his nurse and even to resume in part his studies at the hospital. But the cold of January, the icy showers of sleet, and the biting of the air at night made it soon evident that, if he were to escape death, he would have to run for his life. The senior surgeon, who was so deeply interested in him, peremptorily ordered him abroad, and after a consultation with the other members of the staff, all of whom liked the boy, it was decided that South Africa, with its dry, warm climate, was the one place on earth that gave hopes of arresting the ravages of the dread disease.

He promptly decided to go, but dare he go alone? He thought not. He was too weak, too depressed by his illness to face the ordeal of an ocean voyage. And then—suppose that this terrible hemorrhage should recur whilst at sea? He decided he would not go unless someone accompanied him. Needless to say—that someone was Annie.

It was pitiful during these days of doubt and anguish to see how the poor boy would follow with his eyes the figure of the girl, who now seemed indispensable to him, as she flitted through the wards, apparently unconscious of his anxiety; but in reality full of doubt and terror at the thought that he might ask her to accompany him abroad and that she would not refuse him. To his eager question to the senior surgeon, whether he might travel alone, the decided answer was given, "Most certainly not! You dare not travel without a skilled nurse." And he had not concealed it. Two things then were clear. Jack Wycherly was to leave Ireland for the Cape on the first of February; and one of the hospital nurses was to accompany him. Many of the latter were eager to go. The novelty of the thing, the desire to see

life, the pleasures of ocean travel, the wish to improve themselves, and to obtain larger knowledge of their profession, were excellent reasons for wishing to go abroad; and yet it was mutely understood that the dying boy cared but for one to be his nurse, companion, and friend. Yet he hesitated about asking her and the day of his departure was drawing near.

One afternoon the senior surgeon bluntly asked him:

"Well, Wycherly, have you made all your arrangements? The sooner you get away from this infernal climate the better."

It was a bitterly cold afternoon, showers of sleet beating against the windows and a fierce wind howling along the streets and sweeping them free of pedestrians.

"Nearly all, sir," said Jack. "But I fear I cannot manage about the nurse."

"Why?" said the doctor impatiently. "Expense, is it?"

"No!" said the boy, with a blush spreading over his pale, hectic face. "Father has actually secured cabins in the 'Castle' Line. But—"

Here he stopped and the blush grew deeper on his face.

"Well?" said the surgeon. "What else? Can't you get the lady? I'd imagine they'd jump at the offer."

"I am afraid I cannot get the nurse I need most," said the boy.

"Who is she?"

"Miss O'Farrell. She took charge of me the night of my first hemorrhage and I have known her at home—"

"That's quite right," said the surgeon. "In your condition you will need sympathy and the feeling of confidence even more than skilful nursing. But why has Miss O'Farrell refused? That was selfish of her."

"I haven't asked her," said the boy.

"And why not? The time is closing in; she'll be delighted to go. You don't expect she is going to proffer her services?"

"It is not that, sir!" said the boy. "But I'm afraid she won't go and I don't like to risk a refusal. Besides, if Miss O'Farrell won't come with me, I shall stay at home to die."

"But—but," said the bewildered man of science. "I cannot understand. Why should Miss O'Farrell refuse to go? You say she's an old friend!"

"I'm sure she'd like to go," was the answer. "But Miss

O'Farrell is a Roman Catholic, and you know they're very particular, very fastidious about the proprieties and all that."

"Oh, d——d nonsense!" said the irascible doctor. "There's no question of propriety or fastidiousness with us. We have to save human life—that's all!"

"I'm afraid," said Jack, mournfully shaking his head. "And then her uncle, her guardian, is a parish priest—a great scholar and theologian and all that! But a terrible stickler for law and the right thing and so on—a kind of Catholic Puritan, you know."

"Of course, I see. But is Miss O'Farrell dependent on him?"

"Partly. But she's deeply attached to him. And, if she comes with me, it means war. He'll never see her again. At least, I think that's what is in her mind."

"Well! well" said the surgeon. "The thing looks blue. But I'd advise you, Wycherly, to face the matter at once. Ask Miss O'Farrell, and if she doesn't consent, then ask someone else. But clear away from this infernal climate as soon as you can! Ugh!"

And the great man shuddered, as an icy blast threw pellets of snow against the windows, and the little streams melting, flowed down and washed them clean. Probably this poor, doomed lad never underwent such an ordeal in his life as the one he faced that evening, when the doctors had departed and he felt that he had to settle the matter finally, or decide to remain and die at home. In that silent, thoughtful, melancholy way in which such stricken souls move through the narrowing paths of life, he crept through the corridors, hoping to meet the girl on whose word his happiness now depended. He knew well he was no longer a prepossessing figure. All his masculine energy, which had created his masculine beauty, had ebbed away and left him a wilted and washed-out skeleton. The great brown masses of auburn hair, which had clustered and curled so proudly on his broad, white forehead, were now matted heaps that fell down but could not conceal the deep valleys in his temples. His cheeks had fallen in, leaving the cheekbones high and prominent. His lips were blue and dry. His hands were worn and lengthened; and his frame, shrunken and emaciated, seemed but a skeleton on which his garments were hung. He coughed slightly, always with the dread accompaniment of his handkerchief to his lips. He felt lonely, miserable, unhappy, dreading yet seeking this interview with the

one being, who alone could shed upon his desolate path a little ray of hope and love.

He walked up and down the long corridor of the hospital under the gas-jets, watching and listening for the opening of every door, in the hope that the one face and figure he desired to see might appear. Now and again, at the sound of a bell, a nurse would appear, glide swiftly along the corridor, exchange a kind word with the stricken student, and pass on. But to all appearances Annie O'Farrell had vanished. Then he began to ask himself, could he be mistaken, and was she on night duty. But he knew this was not the case. At last he was about to leave for his lodgings, when, on turning around, he came face to face with the girl.

She said a little word of kindness, walked slowly by his side a little distance, and was then about to pass into another ward, when he arrested her with the one word:

"Annie!"

She stood still, rearranging some utensils she held in her hands, until he said:

"Would you spare me one moment and walk a few steps with me?"

She at once turned around and slowly accompanied the weak footsteps of the boy. He moistened his dry lips and said with a tremor in his voice:

"Annie, you know I'm ordered abroad?"

"Yes," she replied, looking straight before her, not daring to look at the white face that was now drawn down with the pain of great anxiety.

"Would it be too much to expect—that is, would you do me and father the favor—Annie, will you go with me?"

She started violently, although she expected the question, and then she said quietly:

"Impossible, Jack. I would do anything to help you, but that is impossible."

"I expected to hear you say so," he replied gently but sadly. "It was too much to hope for. I know all the difficulties and I admit they are insurmountable. But it was my last hope. I shall die at home now."

"Don't say that!" she cried, alarmed. "The doctors give you a chance for life by ordering you abroad. I know you need a

nurse—a trained nurse, but any of the nurses—Miss Fortescue, Miss Langton, Miss O'Reilly—any of them will be delighted to be asked."

"Perhaps so!" he replied. "But I shall not go unless you come with me!"

"Now, that's foolish nonsense, Jack," she said almost impatiently. "I know it is the result of your weak condition. The moment you are on board the steamer all that will vanish and you know you can rely on any of the nurses here."

"Of course," he said. "But my mind is made up. You won't come?"

He coughed slightly, took out his handkerchief, drew it across his lips, and looked anxiously at it. The little action touched her and she had to look away to hide her tears.

"You know my difficulties, Jack," she said, secretly wiping her eyes. "It is cruel—no, I don't mean that—but it is unfair to press me. You know how my uncle, old and blind, will feel; and then you know how those wretched people down there will talk. It will kill him!"

"I know right well I'm selfish," he replied, "brutally selfish, but I suppose it is my malady. But I have the most positive assurances, Annie, from Doctor Stanihurst, and you know he is at the head of his profession, that in the public mind there is absolutely nothing indelicate, or imprudent, in any skilled nurse accompanying a poor devil that has been sentenced to death."

"Of course, that's true," said the nurse, "in the profession and amongst educated people. But you see, Jack—you know the class of people my uncle has to deal with and how their malice will twist and turn the thing to account against him."

"But," he said more cheerfully, for he felt he was gaining ground, "all wise people ignore the prejudices of the lower classes. Otherwise, the world could not go on. Surely we should not be influenced by the prejudices of the ignorant."

"I suppose we ought not to be," she replied. "But my uncle is a priest and has to live amongst his people; and he must be careful in these days when people, he says, are so critical."

"Perhaps! But somehow it seems to me, Annie, that the Lord Christ did not heed these things very much when he went about doing good."

The appeal was so unexpected that she could not reply.

"I know," he went on, "that a deeply religious girl as you are, Annie, must be shocked at my mentioning such a name at all. Of course, I have no more religion than a cow, but the little I have learned has taught me that. And, do you know, Annie, it is not altogether for my own comfort I am begging you to come. But I know I am doomed. I must die in South Africa or elsewhere; and somehow I feel, you know, that I should want you with me at the last. You could pray for me, or read for me, and perhaps, when I go over, they won't shut the door altogether against me, if you knock a little. Do, Annie! Come! If the Lord Christ were here, He would say, Go! You cannot refuse him!"

The appeal was irresistible and she felt now that she should accompany the doomed life and remain even unto the end. But, although she knew that it was certainly arranged, she felt it a duty to temporize and ease her conscience. After a few seconds' thought, she said:

"You've put things in a new light, Jack. But, because you have done so, I must consult those who are my own guides in matters of the kind. Give me a couple of days and I'll let you know. But oh! I shall have a frightful struggle with poor uncle. He'll never forgive me!"

Her anguish appeared so acute, that the boy's heart was deeply touched and, gently laying his hand on her arm whilst she turned away her head, he said:

"There! Let us hear no more about it, Annie! I'm a perfect brute to torment you. And 'tis only for a few weeks of life, more or less! I'm utterly ashamed of myself to have pressed you. I'll end the matter now. And after all I can die happier at home."

But she shook her head.

"That cannot be," she said. "You must go to South Africa and I must go with you. It is Destiny!"

CHAPTER XXXVIII.

Nature and Law.

SHE did not make light of the ordeal before her. She had calculated everything; and yet it was only when she stood face to face with her trial that she realized its magnitude.

She consulted her confessor in the city next day, telling him candidly all her doubts and fears. He was struck at once by the singular fact that she made nothing of the dangers and trials of travel in an unknown land, weighed down and hampered by the burden of a helpless and hopeless invalid, unused to the climate, and possibly beyond the reach of the most ordinary advantages of civilized life. The thought had not occurred to her and she brushed aside the difficulty. But on the question of disobeying and even abandoning her uncle in his old age and with his terrible infirmity, he was peremptory, and sternly bade her to abandon the idea at once.

Almost in despair, she remembered the words of the wrecked and broken student and she timidly asked:

"What would our Lord do? What would He say?"

He said coldly:

"I don't know. I am only judging by my own weak lights and they are against your going away."

Then as a final refuge she asked:

"If I go, will it be a sin? Am I contravening the will of God?"

And he decided that it might be rash, imprudent, undutiful; but she was of age to decide her own future and he could not say that it would be a sin.

Meanwhile a letter she had written to her little friend, who was far away, hidden in the cold, rough cloisters of her convent, praying and suffering for a sinful world, had reached its destination and was the subject of anxious prayer to this devoted soul. And like other saintly spirits, she did not put her judgment to the rack, nor torture her weak faculties by balancing arguments. But she redoubled her austerities and sought light from the only source whence it is attainable by poor mortals, namely from that Supernal Wisdom that lends to feeble reason the supreme power of "right judgments and just works."

Then after a day or two, and having obtained permission from her superior, she sat down and indited a long letter to her friend, writing in a half-conscious manner and leaving herself almost passive in the hands of Him, who she knew, would guide her aright. When she read the letter over, she was rather surprised to find that she had advised Annie to do what was heroic, rather than what was prudent, although she thought she had sat

down with the intention of dissuading her from going abroad and deserting her uncle. But she wound up the letter with the one sentence, that would exculpate her, if she had proved an unwise counsellor:

"But in this, dearest Annie, and in all other perplexing questions, there seems but one safe principle to follow; and that is to seek the Will of God, which you may always ascertain by asking what would our Lord do, or what would He wish me to do under such or such circumstances. As to the opinions of the world, they are not to be noticed when the Finger of God points out a certain course. There will be Pharisees to the end, and Vah! Vahs! and wagging of heads. But the victory remains with God and conscience!"

Here then were conflicting opinions; although the girl felt that there was a singular coincidence in the very words with which the Protestant lad appealed to her charity and the words that came from the cloistered Collettine. But she felt now driven on, on, by some undefined impulse; and, although she had yet to face the worst part of her trial in explaining her intention to her uncle, her mind no longer wavered. She should go!

The two, nurse and patient, traveled together to their respective homes in the same railway carriage. His father's brougham was waiting for him and he drove Annie to her uncle's house. There, as they parted and shook hands, she said:

"I have consulted my friends, Jack, and I'm going with you. The sooner our preparations are made, the better for us both."

He put her hand to his lips and said:

"God bless you! Give me one bare week. This day-week we start together."

It was a sad week for the devoted girl, and yet her decision, now with her strong character unalterable, made the situation more tolerable. During the week her uncle did not relax the severity of his manner towards her. Cold and impassive and reserved, he received her redoubled attentions with a frigid politeness that was less tolerable than bursts of anger. And what she felt far more keenly, the infirmity of almost total blindness had reduced the old man to a condition of helplessness and weakness that was very touching. Watching him groping his way by feeling along the edges of tables or the bookcase; seeing him silently brooding over the fire these dread winter days

without the solace of books or other companionship, save the visit of his curate to recite the Divine Office with him; and thinking of his utter loneliness and abandonment when she, whom he expected to be the prop of his declining years, had turned her back upon him forever; her heart smote her with compassion and remorse and her conscience murmured:

"Yes, for an alien in race and religion, you are abandoning in his helplessness the man who took you into his house when you were a helpless orphan, and who has watched over you with fatherly interest all your life!"

Coming on to the close of the appointed week, these promptings became so urgent and oppressive that she seemed almost like a distracted being; and once or twice she had actually packed up her little belongings, determined to steal away from the house and save herself the agony and shame of parting. But her pride, or native strength of character, compelled her to abandon the idea as cowardly. She *should* speak and reveal her determination, no matter what it cost.

It was the last evening before the day fixed for departure and she knew she had to face the bitter ordeal before the night closed down. She had spoken to Father Liston in the afternoon when he had closed his daily visit and told him all. He had not reassured her.

"Probably, if I were in the place of your director," he said gravely, "I should have proffered the same advice, because a director has to consider the spiritual interests of the penitent at his feet and none other. But somehow, if you were to consult me on the general principle—whether it were greater or nobler to go abroad or to remain at home—well, I shouldn't hesitate there. But your uncle can take but one view of it—be prepared for that—and it is not altogether the selfish one. But you know what a stickler he is for law, for propriety, for the necessity of avoiding the least thing that may disedify the ignorant; and there he is relentless."

She only replied:

"May God help me. It is the hardest trial of my life."

And it was.

It was just after tea that she broached the subject to her uncle. The meal had been suffered by both to pass almost in silence, as if he had a foreboding that it might be the last.

Then, gulping down her emotion and summoning all her strength, she said:

"I shall be leaving in the morning, uncle, and I shall not probably see you to bid you good-bye!"

Something in her tone of voice struck him, for he raised himself up into an attitude of attention.

"You are going back to the hospital?" he said.

"No!" she replied. "I am going to South Africa."

He started with surprise and was silent for a moment. Then he said, as if anxious to reassure himself:

"You have got an appointment out there as nurse?"

"No!" she said. "Or rather, perhaps, I should say yes! I am accompanying Mr. Wycherly as nurse. He is ordered to South Africa, as the only chance of saving his life. We both leave in the morning to catch the Cape steamer in London."

He paused so long that she was beginning to hope that he had taken the matter indifferently, but she was soon undeceived.

"You see no impropriety in this?" he said.

"No, uncle," she replied. "I thought you might object on that ground, so I thought it well to get the fullest assurance from our medical staff that it was strictly correct and professional."

"Your medical staff!" he said, with the old fierce scorn breaking through his apparent calm, "strictly 'correct' and 'professional'! And do you think that your medical staff can break through the Commandments of God and every instinct of propriety, which you are about to outrage?"

The scornful tone which he assumed was lucky for her, because her own temper rose with it and she said:

"I am not aware that I am about to break any commandment of God; and I cannot see the least impropriety in my accompanying a dying boy any more than nursing him in his own house."

"I thought," he said with bitter sarcasm, "that I had already conveyed to you my sense of the grave impropriety—the gross impropriety of which you have been guilty in going to Rohira against my wishes, and exciting the comments of the entire parish."

"You should have forbidden me, uncle, to study for the profession at first. You should have foreseen these things. It is not fair to allow me to follow a profession and get qualified, and then step in with foolish scruples to thwart me."

"Foolish scruples?" he cried, turning around until his eyes seemed to burn her through the black spectacles. "And do you mean to tell me that I weigh for one moment the life of that boy, which, as you say, is already doomed, with the scandal you will give to every member of my flock? How can I face the people again? How can I stand at God's altar, where I have denounced vice and every occasion of vice until I had rooted out every possibility of sin in my parish? Will not the people have a perfect right to turn round and say: 'Physician, heal thyself! You, who have never spared the feelings of others, when sin was in question, now let us hear what you have to say of your niece? She has eloped, run away with that Protestant gentleman—'"

"Uncle! uncle!" cried the girl, her face crimson with indignation and shame, "for shame! I never thought I should hear such cruel, unjust, and uncharitable things from your mouth. You know perfectly well it is not an elopement—that there's not a single feature of anything so base in it—that I am acting through a pure sense of Christian charity and my duty as a hospital nurse. Nor do I believe that there is even one in the entire parish that would look at it as you—as you—"

And here her womanly pride broke down and she sobbed piteously.

He was not a man to be touched by such a scene; and, even if he were, he felt so keenly that so great a principle and law was at a stake that he would be equally relentless.

"You are gravely mistaken," he said in a serious tone not meant to be severe. "There is not one in the parish that will either understand or condone what you purpose doing. The guilt or innocence of the matter concerns yourself. The scandal to my parishioners concerns me. But there is no use in wasting words on such a subject. You have made your decision. And this is mine."

He paused for a moment and began tapping the table, as if to measure his words by that mechanical action. Then he continued:

"You leave this house on a mission that has neither my sanction nor consent. You cannot return here ever again. The choice is not mine. It is your own. I cannot even seem to condone what I regard as a grave scandal. Furthermore, I do not wish to hear from you ever again—"

"Uncle!" pleaded the sobbing girl, but she could go no further.

He rose up and groped his way to the bookcase and, taking out a bunch of keys, he opened a bureau and took out a cash-box, which he placed on the table and opened. He groped and extracted a bundle of notes, which he counted and placed on the table, laying his hand on them.

"I had kept these few pounds in reserve for you, that you might not be penniless at my death. But as this *is* death, for henceforth you are dead to me—"

"Uncle, uncle, stop, stop, or you'll kill me," said the poor girl, flinging herself on her knees before him. "Oh, you're a cruel, cruel man! You have no heart, no feeling for anyone. Oh, for God's sake, take back your money and give me—give me your blessing!"

She leaned her arms on the table and her head on her hands, and the tears rained hotly through her fingers. Then nature woke within him and, although he was inexorable, he felt deeply touched.

"Sit down," he said, "and listen to me!"

She rose from her kneeling position and sat down, though she well knew it was only the prolongation of her agony.

He again tapped the table gently with his hands and said rather gently:

"Five or six years ago, it matters not which, I received a letter from a priest in Chicago to the effect that my sister had just died and left an orphan girl to my charge. I had not parted from that sister in a very friendly way and had not heard from her for years. And I was a lonely, solitary man, accustomed to quietness and solitude and finding society of any kind irksome. I wrote promptly to that priest to the effect that under no circumstances could I receive the orphan girl into my house; that it was against our statutes to do so; but that out of my limited means I would provide amply for her education in America. I posted that letter without a misgiving, but to make my conscience more at rest I consulted an old woman, a saint in the parish, as to what I had done. She was one of those rare characters who see things from eternity, and she answered at once that I had done rightly, adding that a priest's relatives were the flock that God committed to his care, and that any solicitude

withdrawn from them and given to his relations in the flesh was so much taken from God, for which God would exact a corresponding retribution. I was quite at ease, therefore, in my mind until that Christmas eve, when you, Annie, unexpectedly arrived. I don't know if I betrayed my feelings, but you were decidedly unwelcome—"

"You couldn't have been kinder, uncle," said Annie in her tears.

"Then I must have prevaricated, for I foresaw that my peace of mind, along with my beloved solitude, was banished forever. But," he continued after a pause, "that was but a momentary feeling. Soon, very soon, I saw in you, Annie, only a ray of sunlight shot by a merciful Providence athwart the gloom of my declining years. I saw in your disposition, your talents, your firmness of character the very ideal of all that an old, forsaken man could dream of as a prop and support for my old age; and I said to myself that my remaining years would be brightened and blessed by your presence, and that my growing infirmity, which I knew could only end in total blindness, would at least be alleviated by such help as a bright, intelligent girl alone could give."

He paused again and every word was rankling, like an arrow, in the soul of the girl.

"But now I know that all that was sin and that it should bear its retribution. I broke the law, and the law has its inevitable revenge. Instead of leaning on God in my old age and under the burden of many sorrows, I sought strength and support in a creature. And, as is usual in all such cases, I have leaned on a broken reed. I am abandoned and deceived."

"Uncle, uncle!" said the poor girl, "these are hard sayings. How have I deceived you? You made no objection to my adopting a profession. You should not object now to my following it. Besides, it is only a few weeks—at most a few months. Mr. Wycherly cannot live long and I shall be at liberty in any case to return home when I see him firmly and safely established in Africa—"

"If you mean by returning home, that you shall be at liberty to come under my roof again, I say most emphatically, *Never!*"

And he brought down his clenched hand heavily on the table.

"I," he continued fiercely, "I, who have ostracized and banished from this parish for twenty-five years everyone that of-

fended against public decency, I say that you shall *never* darken my door again, or give occasion to the impious to blaspheme God."

She rose up and went to the door. His voice arrested her.

"Mind," he said, "there is no passion or resentment in what I have said. But Law is Law and I, its representative. Let us not part in anger, Annie. Come hither!"

She approached the table again and he pushed the pile of notes toward her.

"Take these," he said. "They are no use to me and they were intended for you. You will need them."

"I am in no need of money," she replied. "But I dread a long voyage without your forgiveness. Uncle, can't you relent and forgive? Surely our Lord would not approve—"

She hesitated, but he caught at the word.

"No! He would never approve of your conduct and your action. Go and leave me alone!"

She went weeping to her room, where she passed a sleepless and sorrowful night. And it was only the loud chiming of the clock at midnight on his mantlepiece in the dining-room that woke up the old man from his reverie. He turned down the lamp, lighted his candle, and groped his way upwards to his bedroom. He never closed his eyes in sleep until the gray dawn was breaking and, therefore, he could not have heard a light footfall stopping outside his door in the early morning, or the sound of sobbing, as the girl knelt and put her lips to the panels of the door.

Outside in the cold, icy atmosphere of a January morning the brougham was waiting and the coachman had already hoisted her luggage on the top. Jack Wycherly, looking wan and pinched and miserable, even though he was wrapped to the eyes in furs, put out one bony hand and clasped the soft fingers of his nurse, as he drew her into the carriage. She turned away her face after the first greeting, but he saw that she had been weeping.

"Annie," he said. "I know what a sacrifice you are making. But God will reward you."

In an hour they were in the train, speeding fast toward the South.

P. A. SHEEHAN.

Doneraile, Ireland.

[TO BE CONTINUED.]

Analecta.

S. CONGREGATIO CONCILII.

Dispensatio ob Brachii Dexteri Amputationem.

Die 22 Maii, 1909.

Synopsis disputationis.—Sacerdos Leonardus Penders, usque ad kalendas apriles huius anni in dioecesi Ruremondensi parochus, supplici libello nunc exponit, se paucis adhinc mensibus ita infeliciter iuxta cursum viae ferreae cecidisse, ut currus dexterum eius brachium contriverit: quod deinceps fere totum a chirurgis debuit amputari. Postquam convaluit, ficticium brachium sibi comparavit, ita ut nunc omnino decenter in publicum procedere ac plura munia sacerdotalia obire possit in orphanotrophio, ad quod ab Episcopo fuit deputatus. Petit proinde ut, non obstante amputatione brachii, S. Sacrificium litare sibi liceret. Episcopus Ruremondensis, oratoris preces, viso testimonio sacrae Liturgiae lectoris in suo seminario, illum enixe commendare non dubitat. Testimonium autem dicti lectoris sacrae Liturgiae, circa modum quo orator Missam celebrare valet, sic se habet: " Brachium ficticium ei fere nihil in actionibus auxilii affert, sed efficit ut decentius ad altare in conspectu populi prodire possit. Debet omnia facere mediante uno brachio sinistro; se signare, signare librum, cruces formare, extergere calicem, offerre et elevare hostiam et calicem, etc. Satis decenter et accurate tamen omnia peraguntur ". Et prosequitur, exponens quo modo in singulis Missae caeremoniis se gerere posset.

Hisce praehabitis, ex officio advertitur in primis, translaticium esse in iure, ab altaris ministerio illos arcendos esse, qui tali corporis vitio laborant, ut absque irreverentia divinis, vel populi scandalo, in suscepto vel suscipiendo ordine haud valeant ministrare, uti constat ex *cap. 2, de clerico aegrotante,* et alio *cap. Exposuisti 6, de corpore vitiatis,* concinentibus *capp. 1 et 2* eiusdem tituli, et *can. 3, dist. 55.* Quibus iuris principiis adhaerens, haec S. C. in *Augustana* die 19 Decembris, 1772, et in *Firmana* die 14 Iunii, 1823, aliisque quampluribus resolutionibus, petitam dispensationis gratiam denegavit. In themate praeterea causae canonicae pro gratia exulare videntur, nempe necessitas aut evidens ecclesiae utilitas, de quibus nec verbum in oratoris precibus occurrit.

Ex adverso vero animadvertitur, quod licet indubii iuris sit, quod corporis vitio laborantes ab altaris ministerio arceri debeant, tamen Summus Pontifex, rationabilibus concurrentibus causis, dispensationem ab huiusmodi irregularitate concedere solet. Sic in *Geruntina,* 29 Aprilis, 1788, solvit quendam sacerdotem, qui universae laevae manus digitos in licita venatione perdiderat; in *Patavina,* 18 Augusti, 1827, quidam sacerdos, cui laeva manus ad carpum usque abscissa fuerat, dispensationem obtinuit; in *Bergomen.,* 28 Novembris, 1852, preces sacerdotis, qui, securae mortis vitandae causâ, brachii sinistri amputationem tulerat, dimissae fuerunt sequenti rescripto: "Dummodo celebret in oratorio privato, et, si Episcopo videatur, cum adsistentia alterius sacerdotis vel diaconi, pro gratia dispensationis, facto verbo cum SSmo". Pariter in *Callien.,* 9 Septembris, 1882, sacerdos, cuius laeva manus amputata fuerat, gratiam dispensationis consecutus est, sub conditione tamen adsistentiae sacerdotis in Missae sacrificio; in *Barbastren.,* 12 Septembris, 1868, Iosepho Salas, tertia dexteri brachii parte carenti, dispensatio ac rehabilitatio indultae sunt, iuxta votum Emi Vicarii Urbis, ut nempe publice celebraret in sua paroecia, alibi vero, ubi notus non esset privatim.

In themate praeterea agitur de sacerdote promoto, qui citra omnem culpam, sed, miserrimi infortunii causâ, incidit in irregularitatem. Accedit, quod deformitati ficticio brachio satis consultum est: quod nullam irreverentiam vel populi admira-

tionem ex Missae celebratione orituram testatur Episcopus cum Liturgiae magistro.

RESOLUTIO.—Emi Patres S. Congregationis Concilii, in plenario coetu diei 22 Maii, 1909, respondendum censuerunt:

Dummodo celebret in oratorio privato, et, si ita Episcopo videretur, cum adsistentia alterius sacerdotis vel diaconi, pro gratia dispensationis, facto verbo cum Sanctissimo.

Facta autem relatione SSmo Dno, die 23 Maii eiusdem anni, Sanctitas Sua resolutionem Emorum Patrum approbavit, et, iuxta eandem, dispensationem concedere dignata est.

L. * S. IULIUS GRAZIOLI, *Subsecretarius.*

ROMAN CURIA.

Official announcement is made of the following Consistorial nominations:

13 July: Mgr. John Vaughan, Domestic Prelate, appointed Titular Bishop of Sebastopolis, and Auxiliary of Salford.

The Secretariate of State issues the following nominations, with Pontifical Briefs:

6 July: The Right Rev. Mgr. Patrick McNamara, V.G., of the Diocese of Brooklyn, nominated Protonotary Apostolic *ad instar participantium.*

8 July: The Very Rev. Mgr. Thomas Taaffe, of the Diocese of Brooklyn, made Domestic Prelate.

9 July: The Revs. James J. Flood, P.R., and Francis H. Wall, D.D., of the Archdiocese of New York, made Domestic Prelates.

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8 July: James J. Walsh, M.D., Ph.D., LL.D., New York City, nominated Knight Commander of the Order of St. Gregory the Great, with *placca.*

Francis J. Quinlan, M.D., and John J. Delany, New York City, nominated Knights Commander of the Order of St. Gregory the Great.

Messrs. Edmund G. Hurley, Charles Herbermann, and Benjamin Coleman, New York City, nominated Knights of the same order.

14 July: John Boyd Harvey, of the Diocese of Newport, nominated Knight Commander of the Order of St. Gregory the Great.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. C. OF COUNCIL announces the granting of a dispensation to celebrate Mass in the case of a priest whose right arm has been amputated.

ROMAN CURIA publishes list of promotions and appointments.

TERTIARIES OF ST. BENEDICT AND THE RULE OF ST. AUGUSTINE.

Qu. 1. Is there a Third Order of St. Benedict, to which persons living in the world may be affiliated in the same manner as there are Tertiaries of the Orders of St. Dominic and of St. Francis? And if so, what are the conditions of affiliation, and the obligations attached thereto? The Order of St. Benedict, being, it appears, the oldest among the religious congregations making solemn vows, has given its rule to many institutes of religious; and, as such, seems most worthy of Catholic following. Other orders were the outcome of some special need of the times; but the Benedictine Rule was made to answer all the needs met by genuine Christian charity. To the monks of St. Benedict we owe practically the conversion of Europe to the true faith.

2. In connexion with this question some one asks whether St. Augustine actually instituted a religious order of men or women from whom the so-called Hermits of St. Augustine and the Nuns of St. Augustine derive their rule.

Resp. 1. Although the term Benedictine Tertiaries is occasionally used with reference to seculars who observe a modified form of St. Benedict's rule, the Saint himself wrote but one rule intended for those who lived in community under his immediate direction. There was recognized, however, from the beginning a certain mode of affiliation to the Order by which seculars offered themselves, that is to say, their services and prayers, to the Order, and in return participated in its

privileges. These persons were called Oblates. Instances of this affiliation are the Emperor Henry (+1024), and St. Frances of Rome (+1440). In a general chapter of the Benedictine Congregation of Subiaco (the ancient observance) in 1884, a fixed set of statutes and a ceremonial of investiture for secular Oblates was agreed upon, and subsequently approved by the Holy See.

According to these statutes the Oblate of St. Benedict binds himself to labor at his spiritual improvement in the manner indicated by the admonitions contained in the Rule of St. Benedict.

The Oblates may attach themselves to the service of a particular convent. For this they must have attained their twentieth year, led a devout life, and enjoy a good reputation. They receive the black scapular of the Order after three months' probation; a year later they are entered as Oblates. The act of profession made on this occasion is not a vow but an act of consecration (which does not bind under pain of sin).

They are expected to strive after the virtues of the evangelical counsels; to cultivate the spirit of penance, humility, self-sacrifice, obedience to the ordinances of the Holy See, and a special zeal for the conversion of sinners. Although not bound to the Canonical Hours, they are expected to attend them when possible or convenient; to recite the office of the Blessed Virgin; or, if neither of these things can be done, to recite daily at least five decades of the rosary or seven Paters, Aves, and Glorias. In all their religious exercises they are to join themselves in spirit to the monks at prayer in the church. They are to make their examination of conscience in the evenings as well as their devout intention in union with the Sacred Heart of Jesus in the mornings.

Every Tuesday they shall dedicate to St. Benedict and, if possible, hear Mass on that day. They give one full hour to adoration of the Blessed Sacrament each month, and receive Holy Communion at least monthly as an act of reparation to the Sacred Heart.

Once a year, on 21 November (Oblation of the Bl. Virgin Mary) they make the renewal of their dedication to the service of St. Benedict; and they observe the chief feasts of the Order.

By a Rescript of 15 January, 1895, the S. Congregation of Indulgences has declared that the Oblates of St. Benedict enjoy the rights accorded to the other Tertiaries by their respective Orders. This implies that an Oblate of St. Benedict may not become a Tertiary of any other Congregation, and vice versa. The regulations therefore that are applicable to religious Tertiaries in general apply likewise to the Oblates of St. Benedict.

The indulgences and other spiritual privileges accorded to the Congregation of Subiaco (Monte Cassino) by Pope Leo XIII are very numerous and are contained in a Brief of 17 June, 1898.

2. Regarding the Rule of St. Augustine it can hardly be said that it is a clearly defined codex like the Rule of St. Benedict or that of St. Francis. It is well known that St. Augustine had drawn up certain regulations for the community life of which he, both as priest and as bishop, was the centre. This code of rules became probably the basis of the observance of the later Canons Regular of St. Augustine. The rules were not, however, identical with those drawn up with reference to monastic institutions of his day, and which are incorporated in the *De opere monachorum* (about 400 A. D.), a work which in the older codices of the eighth and ninth centuries is frequently referred to as *Regula S. Augustini,* although it is in reality a judicial treatise on the relative merits of the contemplative and the active state of religious life. This treatise was elicited from him by the controversies of the pious monks themselves. Later St. Augustine wrote a similar digest of religious regulations for the community of devout women of Hippo, of which his sister, Perpetua, was for a time the head. This treatise is in the form of a letter (Epistola 211, in some editions 109) and was also written in answer to an appeal to settle differences of opinion about the value of the religious observance.

These two works, together with two sermons (355 and 356) *De moribus clericorum,* form apparently the basis of what appears in later times as the Rule of St. Augustine. This rule became the norm of life for many religious institutions under different names. The Hermits of St. Augustine date their origin in the thirteenth century.

"SISTERS AND TEACHERS."

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

There are in your August number some paragraphs concerning my July article on "Sisters and Teachers." I cannot say that I recognize any thought or argument of mine, hardly even a word, in the criticisms offered; but, as I am referred to, I suppose I had better respond. First, I find it regrettable that a respected name should be hustled in, especially in connexion with utterly fictive aspersions. An incidental quotation may or may not fittingly illustrate: that is best seen by collation of passages. But the article does not presume to talk of heresy, nor of semi-heresy! neither is there in it a *statement* of anybody's minimizing, obscuring, etc., etc. Surely, rejoinders ought to be accurate.

Perhaps, in passing, I should repudiate the "let-well-enough-alone" sentiment attributed to me. It is alien to a plea for the untrammeled pursuit of perfection. Religious recognize no *well-enough*, either in themselves or in their work—modern school-work included. To what part of the article the "well-enough" charge is directed, would not be easy to say. If it be to the words: "It is as Sisters that these devoted ladies have been doing the golden teaching: better, even for the teaching's sake, allow them to remain Sisters." That is not a well-enough to be let alone, but an exceeding good to be safeguarded.

The sympathetic "Ecclesiastes"—to whom, from his name, a reply must seem audacious—has briefly mixed matters. He disapproves of its being said that teaching is not a religious vocation, and he proceeds to say the same himself, by adding: "A religious vocation implies a call to perfection"—which, of course, teaching does not. *Implies* a call, is misty. It *is* a call: "if thou wilt be perfect" is explicitly the free divine

invitation. "Ecclesiastes" grants that "*that* perfection [religious?] is to be reached *ordinarily* by the observance of the three vows," etc. Has he discovered an extraordinary way? Then saying well that Sisters should not sacrifice the end to the means, he calls the end *Christian* perfection, and we are left to guess whether he intends the same as higher up.

"The *pedagogical means* whereby they strive to attain that end" will scarcely bear definite analysis. Any good thing a vowed man or woman is given to do, may be a remote means of perfection; for the ordered work exercises the religious virtue, and the religious virtue attracts specially abundant grace, which grace alone and unfailingly perfects. But "Ecclesiastes" must be too wise to imagine that the aspirants to the higher way, who may have first been told to plant cabbages head down and root up, were furnished any less richly expeditious means of acquiring perfection than were the Angelic and Seraphic monks who were told to take degrees and interpret the Sentences. Religious obedience is the open mine: every ordered exercise evokes its treasures.

There is reference to *gifts, aptitudes, training, methods*, all excellent things in their place, against which certainly I have and had nothing to say.

Various personal communications on "Sisters and Teachers" have reached me, but they run too closely with the article to be newly interesting. They are mostly, though not exclusively, from Religious; and some of them are severer on the present treatment of Vocations than I should have thought necessary. A sentence on the true aspect of the question, from a representative of one of the largest Orders, one of the richest too both in Saints and works, may be usefully transcribed. It runs: "It is wholesome for the people—theologians included—to be told that we did not enter the religious life to teach or to preach or to serve the sick and the poor, but to follow Him who came to do the will of another, and that one must be a *good religious* first to do anything for the glory of God."

G. LEE, C.S.SP.

II.

To the Editor, THE ECCLESIASTICAL REVIEW.

I like Father Lee's article in the July number. The subject

of religious vocations deserves attention till priests and people realize the necessity of encouraging the young to embrace the religious life. How is it that girls and boys in their 'teens can rattle off all the popular objections against the religious life without faltering, while it is a rare thing to find one among them that can give the true reasons in favor of the higher and holier state? Who is to blame for that? How rare that religious vocations is the subject formally and clearly treated from the pulpit! How seldom is it clearly impressed on the minds of the faithful that the end aimed at and the motive, in making a true and good act of contrition, are identically the same that should animate the aspirant to the religious life! I hope Father Lee and his critics will keep up the discussion of vocations until priests stop blighting religious vocations by direct opposition or bad advice.

EDWIN DRURY.

THE BRIDGETTINE ROSARY.

Qu. There is a good deal of confusion about the indulgences attached to the Bridgettine beads. Some say that it is necessary to recite six decades: others say five; some maintain that one may omit the Apostles' Creed at the beginning; others insist on its being recited; some hold that you must meditate on the mysteries: others deny this. What are the requirements for gaining the regular indulgences, and can any one have the ordinary Dominican beads indulgenced with the Bridgettine privilege?

Resp. The ordinary Bridgettine beads have six decades, each decade consisting of the Our Father, ten Hail Marys, and the Apostles' Creed. At the end of the six decades an additional Our Father and three Hail Marys complete the symbolic number, i. e. seven Our Fathers in honor of the seven dolors and seven joys of Mary, and sixty-three Hail Marys to symbolize the sixty-three years of her life on earth. The Apostles' Creed after each decade is obligatory (S. C. I., 20 June, 1836).

To attach the indulgences of the Bridgettine Rosary to the Dominican beads of five or fifteen decades requires a special

faculty granted by Apostolic rescript, which is usually issued in the following form: *applicandi omnes et singulas indulgentias a Sanctitate Sua concessas, ut in . . . ac etiam indulgentias S. Brigittae nuncupatas.*

EXCHANGE OF UNEQUAL MASS STIPENDS.

Qu. Two priests, A and B, one living in the United States and the other in Canada, agree that when one has a surplus of Mass stipends, as in the case of bequests, the other is to help him say the Masses, so as to fulfil the obligation with more promptness, since it is to the advantage of the souls for whom the Masses are offered that they be said as soon as possible. But the stipend offered in the States is much larger ordinarily than that given in Canada. The two priests never transmit the money to each other; they simply keep a list of the number of Masses each has to his account, and they exchange these lists so as to even up the number due on them. Is this practice a violation of the decree of Urban VIII which forbids a priest to whom a stipend is offered for Masses to have them said by another priest to whom he offers a lower rate of stipend, retaining the difference for himself?

Again, can religious send Masses offered them in one country, where a larger stipend is given, to another house of their Order where a lower rate of stipend is customary, although the latter has sufficient stipends of its own and seeks to dispose of these by offering them to other priests who may need them, and who do not belong to their Order?

Resp. The exchange of obligations to say Mass within a given time, as indicated by this compact of the two priests, seems perfectly licit, since the priest who receives the larger stipend does not appear to profit by retaining any part of the same, but binds himself to the equalizing pact of saying a number of Masses for which a lesser stipend than his usual one is given.

Accidentally, however, the proposed method of mutual assistance might become a virtual violation of the laws of the Church. It is possible that, since more than the customary stipend is occasionally offered for Masses, a priest might seek

particular means of securing such extraordinary stipends in which his partner would not share, though he would share the obligation of saying the Masses.

As for the exchange of stipends among religious, there is no injustice or violation of ecclesiastical law in the transmission of Mass obligations, unless part of the original stipend received for the same be retained. Even then the fact of there being a community of goods and ownership in the different houses of an Order would alter the application of the general law and free the superiors of the house reaping the surplus from the censure of the Church against persons trafficking in sacred things.

THE OBLIGATION OF RECEIVING EXTREME UNCTION.

Qu. One of my assistants recently went to administer Extreme Unction to a man of my parish whom I had attended previously, when I heard his confession and gave him Holy Communion. The nurse protested, however, against the patient being disturbed, as she understood that the ministration of the Sacrament involved removing the cloth and socks from the patient's hands and feet. The young priest insisted that he would not go away unless the sick man himself should say that he did not wish to be disturbed in this particular case. Owing, I think, to the influence of his wife, who is a non-Catholic, the man, when seen, said that he did not wish to receive Extreme Unction under the circumstances. Now my assistant, who is a clever theologian, if excellence in the seminary course is a sure criterion, insists that the man should not receive Catholic burial, since he deliberately sets aside the rites of the Church by refusing a Sacrament of supreme importance at the point of death. I do not agree with him; but would like to hear from the REVIEW on the subject.

Resp. Catholic burial may not be denied to any one who claims to be a Catholic, unless he be under censure, that is, excommunicated; or, unless he has died in the manifest and notorious state of grave sin and certain impenitence. If there is the least doubt about the fact that a person persisted to the end in a voluntary state of sin, the Church gives him the benefit

of Christian burial, apart from particular conditions of grave scandal, in which case the Ordinary must always be consulted.

But the refusal to receive Extreme Unction, unless it were done in manifest contempt of religion and the Sacrament (in which case the patient would also have consistently repudiated confession and Communion), is not a sin of apostasy such as would draw upon the patient the censure of the Church. It is even questionable whether it is a sin at all, especially in the given case where the unwillingness to cause trouble or to be disturbed is the evident motive of the patient's passivity—for we cannot call it anything else. If the patient were a theologian, he might easily defend himself against the priest who urges him insistently to receive Extreme Unction at the risk of displeasing his wife and nurse and perhaps causing some aggravation of suffering to himself. In the first place, this Sacrament is not obligatory either *necessitate medii,* or *necessitate praecepti, divini aut humani,* so that the Church herself, whilst she allows absolution in times of interdict, does not allow the administration of Extreme Unction. The patient would have St. Thomas entirely on his side (Cf. Summa, III, qu. 65, a. 4).

WASHING OF THE STOMACH BEFORE MASS.

Qu. Is the use of a stomach-pump, by which liquid is forced into the stomach and then again sucked out, permissible, before Mass? My reason for asking is that in certain diseases of the stomach and the blood it is necessary to empty the food sack of acids and undigested matter by washing it with sodic solutions in warm water. This is best done in the morning before any nourishment or other absorbent is taken. Some portion of the liquid remains no doubt in the stomach. Would this be breaking the natural fast so as to prevent a person from receiving Holy Communion or saying Mass?

Resp. We think not. The breaking of the natural fast requires not only that the liquid be taken into the stomach, but that it be food or drink and be taken for the purpose of serving as such. Hence the accidental swallowing of water

in cleansing the teeth, or the swallowing of tobacco juice taken as a prophylactic in cases of virulent disease with which the priest through the necessity of his ministry comes into close contact before Mass, is not supposed to break the fast. In other words, not the swallowing simply of a thing breaks the fast, but only the eating or drinking of it.

It may be proper to add here that some theologians hesitate to answer directly the question whether the liquid taken through the stomach-tube in order to be pumped out again, may be said to break the fast; they therefore advise the obtaining of a personal indult from the Holy See, especially for cases in which the stomach-pump is habitually used. (Cf. Haine-Bund, *Theol. Moralis,* Vol. 3, qu. 66, De SS. Eucharistia: "Quaestionem *theoretice* solvere non auderem; sed *practice* ad S. Sedem recurrendum esse censeo, ut indultum obtineatur." Vd. *Ami du Clergé,* 1902, p. 356.)

ABSOLUTION FROM CENSURE BY TELEPHONE.

Qu. According to Berardi (*Praxis Confessar.*) and Eschbach, it is not lawful to use the telephone to give sacramental absolution to a person at a distance. Sabetti seems to allow it in cases of necessity, and the S. Congregation has given a non-committal answer to the direct question, so that it seems neither to allow explicitly nor forbid this method of absolving. But what of the absolution from censure? Can a bishop absolve a person from censure by using the telephone? Canonists generally seem to require that a person under censure must be present whilst the absolution is given.

Resp. The normal requirement for valid absolution from censure is that the petitioner be present, but his presence is, according to St. Thomas (Suppl., qu. 24, a. 2), not so essential to the validity of the absolution as to render it void if given to a person who is absent or even unconscious or unwilling to receive it. The reason is based on the nature of the censure, since it is a bond the relaxing of which does not depend upon the actual presence of the person who authorizes it. In the case of the confessional the more direct communication be-

tween penitent and confessor is required, because the latter must form a judgment of the disposition, then and there, of the person applying for absolution. This is not necessary in the case of censures, where the guilt and penalty are already known, and where the judge may exercise clemency independently of the merits of the party censured.

THE PROFESSION OF RELIGIOUS VOWS DURING MASS.

Qu. Would you kindly inform me if there be any decree of the Sacred Congregation posterior to the one of 1879, mentioned in THE ECCLESIASTICAL REVIEW (Vol. I, p. 269), regarding the making or renewal of vows during Mass whilst the priest holds the Most Blessed Sacrament in his hands?

Father Lanslots, O.S.B., in his most recent work, *Handbook of Canon Law*, refers to a decree dated 27 August, 1894. I could not find this decree in the REVIEW or in the *Acta Sanctae Sedis*. Fr. Lanslots has the following explanation on page 78: "The following is the ceremonial, as established by the decree: If profession takes place during Mass, the celebrant, after having taken the Precious Blood, and after the Confiteor and the other prayers have been recited, turns toward the kneeling candidate holding in his hand the Sacred Host. The candidate reads the formula of vows and immediately receives Holy Communion."

Now is this correct?

Resp. The *Decreta Authentica* (Romae, 1900, Vol. III) contains two more recent decrees on this subject. One, dated 14 August, 1894, and approved by Leo XIII, 27 August (Decr. 3836), states that at the profession of religious vows *intra Missam*, the celebrant holds the Sacred Host in his hand while each religious pronounces the formula of the vow; but at the renovation of vows, after consuming the Precious Blood he remains facing the altar whilst the religious, individually if few, simultaneously if many, pronounce the formula; and afterwards the celebrant distributes Holy Communion in the usual manner.

A subsequent decree, dated 5 June, 1896 (N. 3912), in answer to the question whether the above decree "binds all religious congregations of both sexes", replies *Affirmative*.

Criticisms and Notes.

THEOSOPHY AND CHRISTIANITY. By the Rev. Ernest R. Hull, S.J. London: Catholic Truth Society.

Elsewhere in the present number, the REVIEW has noticed the able and interesting *Manuale di Teosofia* of the Rev. Father Busnelli, S.J., but since that work is in Italian, and there may be some who would wish an English substitute or supplement for it, we here outline the kindred work of Father Hull. Both indeed could be advantageously studied together, since Fr. Hull's work may be mainly considered as forming a more extended analysis of Fr. Busnelli's second section, a section which treats of the general, public, exoteric religious views of theosophy, the views that reach the masses. The papers comprised in this volume first appeared in the columns of the *Catholic Examiner* of Bombay, India, the very home of Theosophy.

And in his *Theosophy and Christianity*, Father Hull, with a great deal of interest, earnestness, and really indulgent courtesy, considers Theosophy under its two principal phases, its ethical and its dogmatic aspects; maintaining, with regard to the first, that in its ethical relations Theosophy owes whatever it possesses of speculative truth or of practical utility to doctrines borrowed from Christianity; and that its vaunted higher moral demands, in which it claims some degree of originality, would only unfit it for a world-system of religious theory and practice, even *dato et non concesso* that they really represent an actually higher life and more rigid moral requirements amongst theosophists; since the great mass of mankind never accepts and never verifies the more lofty and ideal formularies of ethical perfection. In elucidating these points, the author passes in review the most treasured dicta of Theosophy concerning the "Divine in Man," the "Brotherhood of Man," "Freedom from Sectarianism," "Superiority to Ceremonial or Ritual Worship," "Freedom from Base Hope and Fear," "Superiority to Formulated Creeds," and shows that wherever these are capable of a sane interpretation, they are already to be found in their highest forms in Catholic doctrine and polity.

Turning to the dogmatic aspects of Theosophy, Father Hull

accepts a division comprising three principal tenets: the "Oneness in essence of the spirit in man with God, Re-incarnation, and Karma or the Law of Justice." In the theosophical system, the oneness of essence spoken of here includes the non-personal, pantheistic character of the divinity and an absolute necessity, imposed upon it by its very nature and determining both the fact and the manner of its self-externization through a species of dual emanation of spirit and matter—the souls of men being like sparks detached from the divinity and imprisoned and obscured in grosser material forms; whence follows a struggle between the spirit tending upward and matter seeking to sink to ever less noble forms. And Theosophy grants that the higher is not always the victor in this perpetual cosmic strife.

Its second great dogma, that of "Re-incarnation," is seen to be necessary in its system, when we recall its declaration that the moral failures of one earthly life must be atoned for in another, likewise earthly; and that consequently the same individual soul may successively reappear under the guise of new personalities in such a way that Jezebel, for example, Alexander the Great, and Pasteur, linked by any number and degree of intermediate personalities, could be one and the same individual appearing at different times, and destined to play in the future, for all we know, some leading rôle in the conquest of the air. And lest this fundamentally important dogma of Theosophy should seem to *errare nimis in abstracto*, we are gravely informed that, through the practice of "Yog", one of the cabalistic divining resources of Theosophy, Mrs. Besant herself has ascertained that she was formerly a Brahmin of Benares. And a more domestic, and presumably more interesting, instance is furnished by the Chicago theosophist who, with a very evident altruistic purpose, has established, it seems, some connexion more or less remote uniting the ancient imperial Romans with our own estimable, but unfortunately plebeian, Miss Elkins. When we remember further that throughout the whole series of changes such as these, any given individual is at the same time blended with the divinity by a union, not of thought or sympathy, but of substance and of being, the resulting complexity becomes truly bizarre and wholly baffling to ordinary, non-theosophist minds.

The reason why atonement must be made, and why, conse-

quently, re-incarnation must thus be postulated, is the existence in the universe of "Karma" the "Law of Justice", which forms the object of the third and finally basic dogma of Theosophy. This "Karma" can be conceived of as a kind of arithmetically exact and mechanically infallible "eye-for-an-eye" and "tooth-for-a-tooth" sort of retribution following from the actual inclusion of man and his acts in the necessarily operating deity; and so controlled that the varying conditions of each new birth form the proper moral setting due at that time to the individual as the algebraic sum of his antecedent merit and demerit. And we learn *aliunde* that this process is to go on until, a stable equilibrium of good and evil action having been reached, the soul is worthy to enter into the negative, vacuous bliss of Nirvâna.

Against the vague teachings thus rapidly outlined, Fr. Hull briefly yet skilfully formulates the arguments familiar to Catholic apologetics; and as a kind of supplement, suggested by theosophy's proclamation of itself as the only real answer to the formidable enigma of evil, this subject is also considered with care and ability. If, however, we might be allowed a slight criticism, we should say that the general dignity of the style could with profit have been even more severely sustained; and, further, we feel obliged to note the apparent absence of calm and critical thought from the following passage, (p. 81) which at once arrested our own attention. "As a matter of fact, however, the fall of man into deadly sin brought with it as a punishment the loss of the supernatural privilege and *left man with that only which was inherent in his nature*". We know that this passage could, with a little indulgence, be explained in a proper sense; but it would seem better to render mistakes impossible by clearer and more exact forms of expression. Man "*with that only which was inherent in his nature*" is man *in statu naturae purae*, which was never an historical state; the supernatural *finis*, the principal element in the whole supernatural order, never having been taken away; and the instant promise of a Redeemer still rendering that *finis* an object of practical, if postponed, attainment.

But these slight faults in nowise affect the substantial excellence of the work, and we thoroughly commend this valuable summary of the new science and its corollaries.

D. D.

DIE VEREHRUNG DES HEILIGEN JOSEPH in ihrer geschichtlichen Entwicklung bis zum Konzil von Trient dargestellt von Joseph Seitz, Priester der Diozese Eichstätt. Mit 80 Abbildungen auf 12 Tafeln. Freiburg im Breisgau. 1908. Pp. 336 + Anhang (Appendix and Index) 386.

We have here a volume of genuine erudition, to say naught of its devotional aspects, exploiting the evidences of a Catholic cult of St. Joseph during the ages of the Church before the Council of Trent. The author divides his task of investigation into five main stages: 1. Original Sources; 2. Patristic Lore; 3. St. Joseph in Literature and Art of the Early Middle Ages; 4. Scholastic Era: his incipient veneration; 5. Progress of same from Gerson to Council of Trent.

Under original resources we are briefly referred to the genuine Gospel narratives; to spurious, though sometimes poetical and plausible apocryphal accounts, and to Coptic tradition. As a general rule in the subsequent growth of devotions to St. Joseph, we learn that the Latin Church early discarded everything apocryphal from its dogmatic formulations and liturgical rites; whilst yet a great deal of apocryphal matter persisted in the domain of art and popular legend. Both art and legend, again, appear to have derived permanent "earmarks" from the Coptic tradition of the flight into Egypt; this also including certain coarser conceits, of a realistic turn, in the miracle plays. From the very grossness and exaggeration proper to the apocryphal and legendary reports, our author perceives the higher dignity inherent in the Gospel records. In the sphere of dogmatic theology, we are shown that the common consent of the Church quite early accepted, as beyond warranted appeal, the ordained virginity of Joseph and Mary alike; what though vast argument was expended upon such collateral points as its conscious or unconscious purpose in them both alike; its prophetic design, if any, by types and forecasts in the Old Testament dispensation. Joseph's temporary perplexity, prior to the Sacred Nativity, is adduced in the light of a trial of his faith: St. Gregory resolving this test by the parallel of "doubting Thomas". Among the Eastern Fathers, preëminently St. Chrysostom exalts the trait of supernatural obedience in Joseph: his implicit acquiescence in the spirit of saving justice, overruling equity, as over against the "killing" letter. For St. Jerome the article

of St. Joseph's conjugal virginity becomes decided on grounds of moral probability, theological expediency, though even direct positive statement be wanting in the Gospels to predicate as much in so many words. In sum, the divinely ordained and elect custodian of immaculate virginity in the Mother of God, must himself be of similar integrity: some even held, from his conception forward. If the Patristic writers, all told, confine themselves aridly, perhaps, to a merely dogmatic survey of Joseph, our author particularly cites Ephrem the Syrian for alleviating dogma with touches of household poetry and the reflection of family joys: "Joseph lovingly caressed the Son of God, a child, yet ministered to him, true God."

The Coptic rite is credited with early recognition of St. Joseph in the calendar; and for an archeological pointer in this connexion, we may note that not all of the appertaining Coptic lections would appear to be thus far accessible in a Western translation. Due proportion of space is assigned to pilgrimages and the reflex influence, in after times, of the Crusades; while some of the pilgrimage journals, in turn, become bibiliographic sources. The Franciscan Order is instanced for special forwardness in the building and maintenance of churches to St. Joseph in the Holy Land. The Benedictines, as would be expected, were careful to preserve the transmitted doctrine of the Church with reference to St. Joseph, as in other vital clauses of our Saviour's lineage; yet in the direction of practical devotions to St. Joseph, we find the Benedictine Order comparatively passive; both the Franciscans, as an Order, and several Dominicans, distinctively, taking the lead on this practical side.

Early medieval writers on St. Joseph include the Venerable Bede, Alcuin, Haymo of Halberstadt, Rabanus Maurus, Abbot Walafried Strabo, St. Anselm, and Peter Damian. Abbot Walafried appears to have evolved the more than commonly potential parallel, that whereas Adam and Eve brought death and sin to pass, by their disobedience, even so Mary and Joseph, by perfect obedience, brought life to pass, in the Son of God. Or if Abbot Walafried but expressed the germ of this thought, Remigius of Autun defined it more fully: thus immediately linking Joseph's name with the very central drama of our salvation; in so far as human instrumentalities attach to it, however humbly.

The scholastic and mystical era yields names of both greater

and lesser magnitude, as bearing on our theme: Rupert of Deutz, Bernard of Clairvaux, Hugo of Saint-Victor, Albertus Magnus, St. Brigitta of Sweden (the latter interweaving some elements of romance and legend). Rupert of Deutz conceived St. Joseph as the uppermost round of a mystical "Jacob's Ladder", whose upholding sides were Abraham and David. There occurs, likewise, among landmark names of this era, the Dominican Bishop of Genoa, Jacobus de Voraigne, primary compiler of the Golden Legend; albeit he treats, in only an accessory way, of St. Joseph. The author dwells at some length on a legendary poetical *Vita B. M. V.*, by an anonymous Berman writer of the fourteenth century, by reason of its wide influence through the later Middle Ages. Not least worldly, among its quainter idealisms, is the thought of Joseph as *preceptor* to Egypt: a "first Apostle to the Gentiles" in Africa. His carpenter's wages in exile were supplemented, so this legend runs, by what Mary earned from weaving "purple and fine linen".

Among devout collectors of relics of St. Joseph, we find particular mention of Joinville, the biographer of St. Louis. While the author is by no means ready to vouch for the genuineness of the various relics referred to St. Joseph, he deems them at least of corroborating value in attesting the veneration enjoyed by St. Joseph abroad in the Church. There is full critical treatment of the calendar date of St. Joseph's festival, now fixed on 19 March; together with historical phases of the same in different countries and among the various religious Orders. The appendix contains an edifying array of the like festival offices, Missal selections, sequences, hymns, dating from the thirteenth century to the middle of the sixteenth, and reflecting their several depths or shoals, as the case may prove, of liturgical richness. One aspect of their "fulness", at least, has appealed with particular freshness to the present reviewer in refutation of that unenlightened complaint once common in Protestant quarters, to the intent that the Catholic Church "obscures" Holy Scripture. Nay rather, will any susceptible intelligence find Holy Scripture enshrined as in Zion's glory, let him turn to the Roman Missal, to the *Breviarium Romanum,* anywhere and everywhere from "Alpha to Omega". We simply wondered, in so far as a vein of apology seemed to pervade some of the author's "authorities", when they sought in the Old Testament Joseph a prototype

for Joseph in the New Testament dispensation, that they did not still more insistently dwell on the extraordinary profusion of blessings, the very exuberance thereof, awarded to Joseph in Genesis and Deuteronomy; *a fortiori* therefore, upon hereditary Joseph, the parallel holding.

From Gerson to the Council of Trent the author allots more than a third of his volume; and palpably Gerson himself is the chief name in this period: if not, in fact, the chief single name in all the evolution of devotions to St. Joseph. Nor will this disparage his great contemporary, Pierre d'Ailly, who wrote the tract of "Twelve Hours" to St. Joseph, and even better defined some of Gerson's own elucubrations. It was Gerson, however, who gave the virtual impulse to most of the subsequent expansion of devotions to St. Joseph, and even essentially anticipated the doctrinal apprehension of St. Joseph as patron of the whole Apostolic Church: a construction ultimately stamped and sealed by Pope Pius IX, on 8 December, 1870; no prosaic sequel, in effect, to the Vatican Council. We were fain to linger on sundry other features of the latter cycles of this engaging volume; but that might spare us no room for the author's art content: his beautiful "Twelve Plates" and their four-score several depictions. He has really collected a right "royal gallery" of Holy Family scenes, representing the best wealth, in its kind, of Italy, France, Germany, Flanders, during the Romanesque, Gothic, and Renaissance treatments of Holy Family studies. Every one of his eighty selected numbers is a benign survival of the fittest; every one of them invites particular attention or admiration: some crowning few of them well-nigh compel superlative rapture in men or angels! Notre Dame de Paris, though the design, as reduced, covers but three inches in length by an inch or so of stature, shows an "Election of St. Joseph and Espousals of Mary," in Gothic stone, like a procession of the Prophets, for gravity and grandeur: for a quaint contrast of national types, pray view Teutonic Albert Dürer's High *German* espousals beside the French Renaissance, and piquant courtly, counterpart theme by Foucquet of Tours. The German and Flemish masters excel in vivid genre details; and of purely delectable quaintness is their anachronism, here and anon, of introducing St. Joseph devoutly bearing his rosary! No doubt Raphael, for many, will signify "The Heavens are

yelling. . . " He does so for us, in the mood attuned; whilst yet our more prevalent undertone inclines to the Gothic " ruder " strain; even as, figures shifted, some tastes prefer an astringent pear, for a change, to velvety peaches. Hear we rather the author's own zestful interpretation of a Holy Family group by Lucas Cranach the Elder: " Er zeigt uns die heilige Familie am Rande eines Gehölzes unter einer einsamen Fichte. Das nackte Kind steht auf dem Schosse der Mutter und greift in kindlicher Gier nach einem Strausse Blumen, den ein Engelchen ihm darbietet. Andere dieser reizenden geflügelten Kobolde vergnügen sich zu Füssen der heiligen Gruppe beim Klanz einer Flöte; einer schleppt einem gefangenen Vogel herbei, ein anderer fängt in einer Muschel des Wasser der Felsenquelle auf, und Joseph steht an der Seite der Gottesmutter, das kahle Haupt entblösst, er hält mit der einen Hand den Hut an der Brust, die andere stützt er auf einen naturwüchsigen Stock und blickt ernst sinnend vor sich hin." (Being literally rendered: " The Holy Family is shown resting under a solitary pine, by the edge of a woodland. The naked little One stands on His Mother's knee, grasping with childish eagerness at a bunch of flowers offererd Him by a cherub. Others of these bewitching winged " Pucks " (*Kobolde*: glorified *goblins!*) are disporting themselves to the notes of a flute, about the feet of our sacred group; one of them comes toddling up with a captive bird; another catches water in a shell, from a spring in the rock; while Joseph stands uncovered beside Madonna, holding his hat in one hand to his breast; his other hand rests on a greenwood staff, as he gazes full pensively beyond him forward.") May our author's implicit purpose become daily better fulfilled, in gathering under St. Joseph's patronal " wings " the dispersed of many nations and families: one flock, one fold.

W. P.

THE ROMAN BREVIARY. Its Sources and History. By Dom Jules Baudot, Benedictine of Farnborough. Translated from the French by a Priest of the Diocese of Westminster. London: Catholic Truth Society; St. Louis, Mo.: B. Herder. 1909. Pp. 260.

Whilst a book of this kind is intended in the first place for the clergy, the translator sends it forth " with the hope that English lay folk will learn to value more highly and understand more clearly the beauty, dignity, and antiquity of the Church's public

liturgical prayer that this little book has been translated into English." There is "no book richer in treasures of devotion, endowed with higher authority, or more capable of producing in the souls of those who use it *digne, attente, ac devote,* a devotional temper at once hearty and strong and truly Catholic." Hence Dom Baudot's volume forms an excellent accompaniment to the translation into English of the Roman Breviary, and gives a satisfying opportunity for the study and understanding of this treasury of thought and affection which at the present time has largely become a mere mechanical register of nominal devotion.

We have not had thus far any translation of Dom Suitbert Baümer's *History of the Breviary* in German. Batiffol's French work under the same title, although translated into English, is rather topical and cursory in its treatment of the origin and development of the Canonical Hours, so that it hardly satisfies the student who looks for the actual or detailed sources, especially in Apostolic and Patristic times. Dom Baudot gives us substantially the work of Baümer, observing the same division and chronological order, and completing the original (published in 1895) by reference to the French translation of 1905. It traces the services of the liturgical year during the ante-Nicene epoch. This is followed by the monastic practices down to the time of St. Gregory the Great, with whose accession the Roman Office takes definite shape. Then follow the reforms and modifications from the time of Charlemagne, and especially during the period of Gregory VII and Innocent III. Next we have the story of the Tridentine reforms, the work of the Roman Commissions under Pius V. Many alterations are recorded from the end of the sixteenth century, under Sixtus V and Gregory XIV, Clement VIII, Urban VIII, and his successors.

In the meantime there went on a series of liturgical developments outside of Rome, especially in France. These it was the purpose of Benedict XIV to bring into harmony with the Roman traditions, but his personal endeavors to accomplish a perfect reform were interrupted by his illness and death in 1758. The following period is a sad one, especially in Germany, where the rationalistic temper, encouraged by Josephinism and Febronianism, had destroyed respect for the traditions of the Roman Church, whilst Jansenistic tendencies in another extreme

endeavored to weaken the authority of the Holy See among the clergy in central Europe. Then came a reaction. In 1853 Pius IX was able, in an encyclical to the French Bishops, to congratulate them upon the return of France to the unity of the Roman liturgy which had then taken place in the majority of the dioceses in France. A similar movement took place in Germany under the impulse given by the Archbishop of Cologne, and soon the local breviaries were supplanted by the Roman Office. In 1856 Pius IX appointed a commission to examine the question of the opportuneness of a reform of the Breviary. The following questions formed the program for discussion: (1) Does the Roman Breviary require revision? (2) Is the present a suitable time for revising it? (3) Ought this revision to include the rubrics? (4) Ought this revision to include legends, homilies, and antiphons? The first three questions were answered in the affirmative; the fourth in the negative; although Dom Gueranger, one of the chief members of the commission, appears to have advocated a comprehensive revision of at least the legends. Later the matter was formally proposed for discussion at the Vatican Council, and the different national sections gave their views in favor of definite revision. The Council was never concluded, and the matter has since then been in the hands of a separate Commission still at work on the reform.

In an interesting appendix the translator furnishes a series of tables showing the date at which each Saint was inserted in the Roman Breviary, the rank given to his festival, and the varieties it has undergone. There are also some valuable notes at the end, throwing light upon the introduction at an early date of some feasts such as the Immaculate Conception. A topical Index makes the little volume a thoroughly serviceable reference book in matters concerning the history of our Breviary.

SING YE TO THE LORD. Expositions of Fifty Psalms. By Robert Eaton, Priest of the Birmingham Oratory. With a Preface by the Bishop of Birmingham. London: Catholic Truth Society; St. Louis, Mo.: B. Herder. 1909. Pp. 344.

Father Robert Eaton is an heir of the devotional spirit of Cardinal Newman. The author's discourses and readings for the sick are known to the American Catholic public and breathe

the love of souls which is suggestive of pastoral zeal and therefore helpful to priests. In the present volume we have the substance of fifty discourses which he delivered to the members of the Apostleship of Prayer, at their weekly meetings in the church of the Oratory, Birmingham. Whilst none of the discourses pretends to be a complete exposition of any one of the fifty psalms treated, we find in each the tracing of one leading idea and its development in the inspired text. They are not therefore a commentary on the Psalms in the ordinary acceptation of the word, but rather a series of devotional thoughts suggested by the reading of those psalms, "adaptations", as the author styles them, "of the words of Holy Writ to individual moods and needs". The psalms themselves are selected without reference to any special order, and merely as furnishing appropriate texts for the devotional instruction contained in them. The text in English of the psalm precedes in each case the conference, and the exposition covers from six to seven pages. The language, as befits the thought, is simple and beautiful, whilst the attention is held also by the emphasis laid on the topics which give the name to the respective groupings—the Good Shepherd (Ps. 22); The Discipline of Feeling (Ps. 45); The Prison of the King (Ps. 40); Our Lady's First Hymn of Praise (Ps. 5), and so on. The book makes attractive spiritual reading.

Literary Chat.

Ames Juives is the title of a recent novel, or, better, romance, written by the Abbé Combé and published by P. Lethielleux, Paris. It is an attempt to give an idyllic and dramatic setting to the world and the times of the Gospels—to visualize our Lord and His disciples in their actual local surroundings, to portray in living colors the influence of Christ on the people, the good and the perverse, the "Israel of God" from which Christianity developed, and the Apostate which accursed itself and from which, as the author thinks, sprang that hatred of the religion of Christ which in subsequent times has vented itself in the profanations of the most sacred Christian objects—demoniacal outrages which he attributes to the ghetto and the lodge. The author has essayed a most difficult undertaking. That he has quite succeeded one may hesitate to assert. He has not produced a *Ben Hur*. He has not fully succeeded in projecting himself into the past, but has rather transferred the

past to the present. The tone and the phrasing savor too much of the twentieth century, too little of the first. Thus at least the style impresses an American reader. On the other hand, however, the fact that the book is already in its third edition is an indication that it has produced a favorable impression on French readers, and so it probably will on others if they can prescind from the note of modernity just indicated. At all events it will serve as an aid to the imagination in forming the meditational *compositio loci*, and as a stimulus to the will and the affections; while its smooth diction and bright coloring make its reading a literary recreation.

That phase of rationalism which denies the real historic existence of our Lord is not so prevalent to-day as it was a generation ago. Still there are, unfortunately not a few men and women who have imbibed the virus, so that at no time is an available antidote superfluous. A little brochure, entitled *L'Existence Historique de Jésus et le Rationalisme contemporain*, from the pen of Abbé Fillion and forming a recent accession to the series of *Questions Historiques* published by Bloud et Cie., Paris, will be found a salutary remedy to the affected as well as a ready prophylactic for the sound or endangered. Within the compass of just three-score pages the learned exegete has amassed a large amount of information, thoroughly digested and easily assimilated. It is an essay that only a scholar fully aware of the strength of his arguments and equally cognizant of the points and methods of attack could have produced.

In a short account of Father Hull's *Theosophy and Christianity* given in the REVIEW soon after the appearance of the book (January, 1906) the reviewer expressed his intention of recurring to the work. The fulfillment of that intention, accomplished, however, by another writer, will be found elsewhere in the present number. There may be some readers who regard Theosophy as simply one of the passing fads of the time. On the other hand there will be others who discover in this very fad a most serious danger to souls—a danger that is all the more insidious in that the cult steals softly into one of the characteristic intellectual currents of the present day. Besides the natural reaction against the materialism of the past generation, the trend of recent thought is more and more toward a spiritual view of the world and of men. The influence of psychical research upon certain leaders of science has of course been potent in this direction. While the spiritual—which is not necessary spiritistic—attitude or temper is more noble, more salutary, more hopeful, than the grossly materialistic, it by no means implies that human beings in whom it lodges are drawing nearer to God. On the contrary, it may mean just as well that they are being more subtly and more firmly drawn to intellectual pride and self-worship. Be this as it may, however, certain it is that Theosophy with its transcendental loftiness and its claims of profound insight and indwelling with the soul of

the universe and the very principle and inmost essence of all reality has a powerful attractiveness for men and women who look to a spiritual, and idealistic, interpretation of the world, and who seek, whether selfishly or unselfishly, "to lead the higher life". Hence the priest, who is a debtor to all men, can not afford to be ignorant of at least the essential characteristics and tendency of this more or less recent mental and therefore moral disorder. In addition to the sources of information supplied by the present number of the REVIEW the article "Theosophy" in the most recent encyclopedia, the *Americana*, might here be mentioned. It is written by a "Fellow of the Theosophical Society", and gives a fairly extensive bibliography—a feature which after informing the reader as regards the pertinent literature will not tempt him farther afield. The article itself will have supplied him with all he wants of Theosophy—*sat superque*.

Not infrequently one hears the cry of the college authorities that candidates for admission are unable to write a gramatically correct letter. Lately the complaint has centered on the spelling. The experience of Mr. Bailey, assistant professor of political economy at Yale University, described in the *Independent* (12 August), is not unique. Indeed, he himself proves that poor spelling is not confined to students of Yale College. Less than a week ago, he says, "I received a letter from a graduate of a western college asking what steps were 'neccesary' to obtain the degree of M.A. at Yale. He also informed me that he held at present a 'batcheler's' degree!" We forbear quoting Professor Bailey as to just how poor he did find the spelling at Yale, lest indeed we should seem to be throwing stones in proximity to closer neighbors' glass houses. A single item will suffice. The essay from which the professor takes his experience consisted of 3,000 words. "The total number of misspellings was 1237 from 171 essays, or an average of a trifle over seven per essay." One man misspelled 22 and another 31 words; but these were the worst.

Mr. Bailey's deduction from the case is almost pathetic. It is evident, he says, that something should be done to raise the standard of spelling among college students. But the college is not the place for such instruction. It should be part of the elementary education. So many additional studies have been crowded into the grammar schools that spelling no longer occupies the position of prominence which it held fifty years ago. "Perhaps it is time to bring back the spelling bee." Our parish schools are credited with paying more attention to the vanishing arts of orthography and syntax; but it is reported by some who have peeped over the shoulders of college instructors engaged in revising their pupils' compositions, that they have noticed not a few nervous scorings with a blue pencil accompanied by mutterings which they felt it improper to mention. And as for seminary professors, if they could be induced to publish their experiences in this matter, they could supply

the advocates of phoneticism with a fairly good plea for simplification and would lend their vote to Professor Bailey's resolution that "no one can [should] blame the colleges [seminaries] of this country if they demand as one of the requirements of admission the ability on the part of the student correctly to spell words with which he should express his thoughts." Surely this standard is not too high.

A little book that embodies an ideal method of teaching religious truth and practice to children is Miss Mary Merrick's *The Life of Christ* (B. Herder, St. Louis). It contains the headings of a course of thirty-three lectures wherein the leading events of the life of our Lord are associated with the Catechism. The author's aim has been, first, to assist the teacher in bringing our Lord vividly before the minds of children as a living personality, and so to develop in their hearts a willing love for Him; secondly, to emphasize that the obligatory force of the home virtues and the significance of the practices of religion depend on the doctrinal truths of faith. In a word, by associating the concrete story of our Lord's life with the doctrines of faith, the author endeavors to make both mutually illustrative and corroborative and at he same time fructive in conduct that establishes solid practical virtue. Under each lecture there are given, first, a topical outline of the pertinent facts of our Lord's life; secondly, a parallel portion of the Catechism (Baltimore); thirdly, the corresponding "practice," e. g. "Obedience to the Law of God and to parents, God's representatives" (L. I); lastly, references are given to apposite passages of the Bible. Ideally the book leaves nothing to be desired. Practically, its effectiveness will depend, of course, on the teacher's equipment. Since only brief headings of the lectures are given, the teacher must be master of the supplementary details.

Most priests have probably experienced the difficulty of making the Epistle read at the Sunday Mass the vehicle of definite instruction, doctrinal and practical. While the Gospel with its vividness of story or its directness of teaching is always illuminating or suggestive to mind and heart, the Epistle, with its immediate appeal to the local conditions and persons that occasioned it or its abstract teaching, is often obscure or unprovocative of available thought. For this and probably for some other reasons the reading of the Epistle is not unseldom omitted. Perhaps a better way would be for the priest to make a study of the context in the Bible from which the Church has excerpted the portion given in the Missal. Such a study would never be unfruitful for one's own spiritual experience and would afford abundant material, interesting, instructive, and edifying for the people. What has been said regarding the Sunday Epistles applies with added emphasis to the festal Epistles. These particularly call for study of their Biblical setting in order that the priest may utilize them in his ministry of the Word.

Those who read German have at command in this connexion the

Sontagsschule des Herrn—a series of volumes by the late Abbot Benedict Sauter, O.S.B., "der blinde Meister", as his pupils affectionately called him. There are four volumes: two devoted to the Sunday and festal Gospels, two to the Sunday and festal Epistles—the former volume is now issued in English (B. Herder, St. Louis), the latter volume, the festal Epistles, having just recently been published subsequent to the author's death. These books are not such as lend themselves to the process of hasty preparation of sermons. They are rather sources of material with which the preacher can store his own spirit and give forth *ex superabundantia cordis*. The method is that of dialogue. The Epistle is quoted and then "the pupil" and "the master" converse in familiar terms, the deeper meaning of the inspired words being thus brought to the surface and made to flow along smoothly and with the attractiveness with which the imagination utilizing a rich literary art is able to humanize divine thoughts.

Books translated from the French—or from any Latin tongue—especially if they are biographies of saints—unless the work is done with discernment and tact, are not apt to make interesting reading. Very often there is an artificiality, an exaggeratedness about such books, faults sometimes of the original, but often due to the translator who, whether from lack of discernment or from inadequate mastery of both languages in question, is unable to translate the spirit of the foreign into the genius of the domestic tongue. How many a book that captivates one in the original repels the reader in the translation!

The recent translation from the Franch of the *Life of the Venerable Father Colin* (Herder, St. Louis), founder of the Society of Mary (commonly known as the Marists), while not a perfect model of the translator's art, is sufficiently well done to elicit interest and to be an adequate reflector of the character and work of the saintly religious. Like all founders of religious societies, the venerable Father Colin was a man of great practical wisdom as well as exalted sanctity, and the secular no less than the religious clergy can profit by reading this story of his life.

Exercitiorum Spiritualium Meditationes, by Nicolaus Paulmier, S.J., who died in 1702, is a singular piece of work and well worth the republication undertaken by the Benedictine Press of Innsbruck. There are fifty-seven meditations, covering all the chief themes of the spiritual and priestly life, in fact following the order of the Ignatian exercises; and all taken from the inspired writings, so that there is hardly an expression or a word that does not repeat some passage from the Sacred text. The advantage of this combination of meditation and reading or reflection of the Holy Scriptures, particularly for the cleric, is manifest at first sight. The volume is neatly printed and of a convenient form for pocket use (Franc. Schmitt, Innsbruck, Tyrol).

Similar in concept, though of more limited scope than Fr. Paulmier's *Meditationes*, is Frederic Ozanam's *The Bible of the Sick*, reissued by the Boston office of the Propagation of the Faith (Union Park Street). It consists of selections from the Bible which had been Ozanam's daily source of faith and hope for many years, and which, during his last sickness, he put into the form of lessons to soothe his soul with reflection upon God's provident designs in sending him pains which foretold death. They were published by his wife soon after the departure of the noble author to his eternal home.

Elsewhere we have reviewed a quaint little volume of devotions by Dame Gertrude More, a Benedictine nun of the so-called Reformation times. At the end of the book there is addressed to the devout reader by the early editor a curious note, which reads: "Thy devotions are so happily printed that the faults escaped are such as thou mayest easily take thy pen in hand and correct them thyself; being sometimes one letter for another, as an *a* for an *e*, or an *n* for a *u*, or a letter too much, or a letter too little; all which the sense will soon tell thee. And I know thou endeavourest to mend faults, not to find them; and for thee and for thy like it was set forth, and none other. Adieu."

Owing to the severe illness from which the Editor of *Church Music* is now happily almost recovered, the September issue of that magazine has been delayed.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

THE LIFE OF CHRIST. A Course of Lectures combining the Principal Events in the Life of our Lord with the Catechism. By Mary F. Merrick. St. Louis, Mo.: B. Herder. 1909. Pp. viii-67. Price, $0.50.

THE LIFE OF THE VENERABLE FATHER COLIN, Founder and First Superior General of the Society of Mary. Translated from the French by a Religious of the same Society. St. Louis, Mo.: B. Herder; London: Sands and Co. 1909. Pp. 366. Price, $1.25.

EXEMPEL-LEXIKON FÜR PREDIGER UND KATECHETEN, der hl. Schrift, dem Leben der Heiligen, und anderen bewährten Geschichtsquellen entnommen. Herausg. von P. A. Scherer, O.S.B. Zweite, vermehrte Auflage besorgt von P. Joh. B. Lampert, O.S.B. Approb. Erzb. von Freiburg und Ordensoberen. Band IV (Schluss) Sacrament—Zurechtweisung. Mit Sachregister für alle vier Bände. Freiburg Brisg.; St. Louis, Mo.: B. Herder. 1909. Pp. 1002. Price, $3.60.

EN FACE DE LA MORT. Courtes Méditations pour la Retraite du Mois. Par le R. P. Lescœur. Paris: P. Téqui. 1909. Pp. xi-272. Prix, 2 *fr.*

LES APPARITIONS DE NOTRE-DAME DE LOURDES ET LA SOCIÉTÉ CONTEMPORAINE. Par M. l'Abbé P. Bordedebat. Paris: P. Téqui. 1909. Pp. xv-280. Prix, 2 *fr.*

"AND THE WORD WAS MADE FLESH." Short Meditations on the Fifteen Mysteries of the Rosary. By Ephraem. London: St. Anselm's Society, 69 Great Queen Street, W. C. 1909. Pp. viii-149. Price, $0.90, *net.*

TRACTATUS DE SACRAMENTO POENITENTIAE. (*Theologia ad Usum Seminarii Mechliniensis.*) Olim editus a Rev. ac erud. D. P. Dens, Seminarii Mechliniensis Praeside, Eccl. Metrop. Canonico et Archipresbytero, nunc vero in meliorem formam redactus, in pluribus emendatus, posterioribus Summorum Pontificum Decretis et Statutis Dioecesanis accommodatus, ac recentiorum auctorum animadversionibus locupletatus. Editio quarta. Mechliniae: H. Dessain. MCMVIII. Pp. 303. Price, $1.00, *net.*

THE CATECHISM IN EXAMPLES. By the Rev. D. Chisholm, Priest of the Diocese of Aberdeen. In five volumes. Vol. III: Charity; the Commandments. Second Edition. New York, Cincinnati, Chicago: Benziger Bros.; London: R. & T. Washbourne. 1908. Pp. xvi-436. Price, $1.50, *net.*

L'ŒUVRE DE LOURDES. Nouvelle édition illustrée de 60 similigravures et contenant les Guérisons les plus récentes. Par Dr. Boissarie. Dixième mille. Paris: P. Téqui. 1909. Pp. xv-430. Prix, 3 *fr.* 50.

COMMENTAIRE SUR L'ÉVANGILE SELON SAINT MATTHIEU. Par A. Gratry, Prêtre de l'Oratoire de l'Immaculée-Conception. Paris: P. Téqui. 1909. Pp.: Tome I, 357; Tome II, 341.

RETRAITE RELIGIEUSE DU CHEMIN DE LA CROIX. Par Gabriel Billot. Paris: P. Téqui. 1909. Pp. viii-359. Prix, 3 *fr.*

LA RELIGION VÉDIQUE. Par Alfred Roussel, Professeur de Sanscrit a l'Université de Fribourg (Suisse). (*Religions Orientales*—Première Série.) Paris: P. Téqui. 1909. Pp. vi-312. Prix, 3 *fr.*

COMMENTARIUS IN DECRETUM "NE TEMERE" AD USUM SCHOLARUM COMPOSITUS, auctore Ludovico Wouters, C.SS.R., Theologiae Moralis et Pastoralis Professore. Editio altera penitus recognita et aucta. Amstelodami (Amsterdam): C. L. Van Langenhuysen; Galopiae (Gulpen, Holland): M. Alberts. 1909. Pp. 93. Pret. 1 *fr.*

DER FEIRTAGSEPISTELN IM ANSCHLUSZ AN DIE SONTAGSSCHULE DES HERRN von Dr. Bendiktus Sauter, O.S.B. Herausgegeben von seinen Mönchen. Freiburg und St. Louis, Mo.: B. Herder. 1909. Pp. viii-580. Pr. 5 *M.*

PHILOSOPHICAL.

BEHOLD YOUR MOTHER! Blessed Virgin's Goodness and Greatness. By Matthew Russell, S.J. Dublin and Waterford: M. H. Gill & Son; New York, Cincinnati, Chicago: Benziger Bros. 1909. Pp. xii-176. Price, $1.10 *net.*

THE YOUNG PRIEST'S KEEPSAKE. By Michael J. Phelan, S.J. Dublin: M. H. Gill & Son; New York, Cincinnati, Chicago: Benziger Bros. 1909. Pp. xi-103. Price, $1.10 *net.*

THE HOLY SACRIFICE AND ITS CEREMONIES. An Explanation of Its Mystical and Liturgical Meaning. By M. C. Nieuwbarn, O.P., S.T.L. Translated from the Revised Edition of L. M. Bouman. London: Burns & Oates; New York, Cincinnati, Chicago: Benziger Bros. 1909. Pp. xiii-111. Price, $0.70 *net.*

THE SCIENCE OF ETHICS. By the Rev. Michael Cronin, M.A., D.D. Vol. I—General Ethics. Dublin: M. H. Gill & Son, Ltd.; New York, Chicago, Cincinnati: Benziger Brothers. 1909. Pp. xx-660.

THE BERLIN DISCUSSION OF THE PROBLEM OF EVOLUTION. Full Report of the Lectures given in February, 1907, and of the Evening Discussion. By Erich Wasmann, S. J. Authorized Translation. London: Kegan Paul, Trench, Trübner & Co.; St. Louis: B. Herder. 1909. Pp. 266. Price, $1.60.

MANUALE DI TEOSOFIA. Parte prima. Seconda edizione. Roma: Civiltà Cattolica. 1909. Pp. 208. Prezzo, lire 1.

A SINGLE TAX CATECHISM. By C. B. Fillebrown, Boston, Mass. 1909. Fourth edition. Pp. 20. (Obtained free on application to the author—68 Essex Street, Boston, Mass.)

ELEMENTA PHILOSOPHIAE ARISTOTELICO-THOMISTICAE, auctore P. Jos. Gredt, O.S.B. Vol. I, ed. altera aucta et emendata. Friburgo et St. Louis, Mo.: B. Herder. 1909. Pp. xxv-496.

GESCHICHTE DER SCHOLASTICHEN METHODE nach den gedrückten und ungedrückten Quellen dargestellt von Dr. Martin Grabmann. Bd. I, D. Schol. Methode w. ihr. ersten Anfängen bis zum Beguin d. 12 Jahrhunderts. Freiburg und St. Louis, Mo.: B. Herder. 1909. Pp. xiii-354. Price, $1.95.

OU MENE L'ÉCOLE SANS DIEU. Par Fénelon Gibon. Avec une Lettre d'Introduction de Mgr. Baudrillart, Recteur de l'Institut Catholique de Paris. I. Criminalité croissante. II. Décadence intellectuelle. III. Instituteurs sans foi et sans patrie. IV. Faillite de la morale laïque. Paris: P. Téqui. 1909. Pp. viii-174. Prix, *2 fr.*

LE MODERNISME. *Sa position vis-à-vis de la science.—Sa condamnation par le Pape Pie X,* par S. E. le cardinal Mercier, archevêque de Malines. 1 vol. in-12 de la collection *Science et Religion,* no. 528. Bloud et Cie, éditeurs 7, place Saint-Sulpice, Paris (VI). Price, $0.30.

HISTORICAL.

HISTORY OF THE GERMAN PEOPLE AT THE CLOSE OF THE MIDDLE AGES. By Joannes Janseen. Vols. XIII and XIV: Schools and Universities, Science, Learning and Culture down to the beginning of the Thirty Years' War. Translated by A. M. Christie. London: Kegan Paul, Trench, Trübner & Co.: St. Louis, Mo.: B. Herder. 1909. Pp. 573 and 560. Price for the two volumes, $6.25.

LES PREMIERES PAGES DU PONTIFICAT DE PIE IX. P. Raffaele Ballerini, S.J. Ouvrage Posthume. Rome: M. Bretschneider. 1909. Pp. xv-224. Prix, 4 *fr.* 50.

LIFE OF MOTHER STE.-MARIE—Henriette le Forestier D'Osseville—Foundress of the Society of the Faithful Virgin. Translated from the French by W. A. Phillipson, Priest of the Archdiocese of Westminster. New York, Cincinnati, Chicago: Benziger Bros.; London: Burns & Oates. 1909. Pp. xxiii-279. Price, $1.75, *net.*

DER HEILIGE KLEMENS MARIA HOFBAUER. Eine Lenbensskizze von P. Georg Freund, C.SS.R. 3e Auflage zur Feier der Helig. sprechung neu herausgegeben mit enigen Anderungen von P. Franz Weimann, C.SS.R. Regensburg und New York: Fr. Pustet & Co. 1909. Pp. 798.

REGENSBURGER MARIEN-KALENDAR FÜR DAS JAHR 1910. Fünfundvierzigster Jahrgang. New York und Cincinnati: Fr. Pustet & Co. Pp. 207.